

THE
TOMB-STONE,
AND
A RARE
SIGHT.



L O N D O N,

Printed by *Tho: Roycroft*, for *E. D.*
and *N. E.* and are to be sold by *John*
Sprat, at his Shop near the *Guild-*
Hall in *Norwich*, 1 6 5 3.

THE TOMB-STONE,

O R,

A broken and imperfect Monument,
of that Worthy Man (who was just
and perfect in his Generations;)

Mr. JOHN CARTER, *Pastor first of
Bramford, and last of Belsted
in SUFFOLK.*

Erected above eighteen years
after his decease:

BY

His unworthy Son JOHN CARTER,
*Preacher of the Gospel, and as yet sojourning
in the City of NORWICH.*

PROV. 10. 7.

The memory of the Just shall be blessed.

London, Printed in the Year, 1653.

HERE

under this stone lyeth
hid a Rich treasure,
the Precious Dust of that
holy man, that burning,
and Shining Light -

M^r Iohn Carter first
Pastor of Bramford,
and afterwards of
Belsted in Suff:

With Eather his Faithfull
Consort, both of them
Waiting for a blessed
Resurrection.

2 Tim. 4.

7. I have fought a good fight, I have finished my course, I have kept the Faith.

8. Henceforth there is layd up for me a Crown of righteousness, which the Lord, the righteous Judge shall give mee at that day: and not to me onely, but unto them also that love his appearing.



TO

THE RIGHT HO-
NORABLE,

And that both by the first, and
also by the second Birth: To
the truly Noble, Wor-
thy, and Religious
Lady,

the Lady

FRANCES HOBARTE.

Madam;



TYS, the Sonne of
Cræsus the Rich
King, was dumbe in
his Child-hood, & so
continued many years: he was never
heard

heard to speake a word, till Cyrus
enter'd Sardis, and then, the Child
seeing a common Souldier running
upon his Father with a drawn sword
to kill him, brake forth into violent
and articulate speech, O man, kill
not Crælus! So that he, who till
that time lived mute to himselfe,
then became a cleare speaker for the
saving of his Father.

This, Madam! in a sence, is my
very case. I had thought to have
been mute in this kind for ever, and
never to have spoken againe by my
Pen in Print, Though many, and
amongst the rest, even your Honour
have endeavoured often to perswade
me to make some poor pieces of mine
publike: But being sensible of mine
owne

brand

us owne weakness, I stood out, and was
 resolved forever to forbear. For I am
 a Child, and cannot speak; at least,
 not with that skill, and energy that
 the Printing-presse calleth for: Yet
 I am at last seeing my precious Fa-
 ther his name in hazard (not of
 being stained, its not capable of that;
 Nor of being utterly forgotten, for
 his name is written in the Booke of
 Life, with Golden letters, and his
 praise shal be for ever in the Gospel;
 but that his remembrance amongst
 men (after this Generation) might
 have beene cut off by devouring
 time; to save the memory of my
 Father alive, I break silence.

I annex to his life, a piece of mine
 own. The reason why I do so, and
 why

The Epistle

why I put forth this Sermon rather
then any other, it is not for any
worth that I apprehend in it, but be-
cause I had a special calling to it. So
soon as it was preached, the Major
with the Aldermen, and some Mi-
nisters came to me, and with great
earnestnesse desired me to print the
Sermon, that so they might again
see what they had already heard.
I did not yeild to them at that time.
But now seeing that God hath with
in these few daies stirred up my Spi-
rit, to do something whereby I might
honour my Father, before I go hence
to meet him in another, and a better
Country, I remembered my Friends
request, and did resolve to answer
their desires, according to my poor
ability.

Dedicatory.

the
an ability, though some few yeares
e be after.

Why I presume to tender this
homely peece to your Honour, I shal
humbly give a short account; Partly
for my Fathers sake. Ioseph, to ho-
nour his good old Father Iacob,
brought him, and set him before the
King. Give me leave also, Eleēt
Lady! to bring my Reverend Fa-
ther into your Honours presence: It
will be some grace to him on Earth;
and had your Ladyship known him,
you would have honoured him.

Also, because the Subiect is soe
suitable to your Honour all the way.
Your Ladyship loves the sweet per-
fume of the dead Saints. And as
for

The Epistle

for the Lyon, it is the Ensign of Nobility, and Magnanimity; and your Honour bears the Lyon in your own Coat of Armes. But as for the Lyon of the Tribe of Judah, you bear him in your heart, and embrace him with the Arms of your precious faith. My Naile, and Wheele, presented to your Ladyship out of duty and gratitude onely. The Subject of those worthlesse papers, did not so aptly close with your Honours condition; they did more immediately concern the Magistracy. But in this work of mine, my whole designe is to exalt the Lord Jesus Christ; I set him up before you as an Ensigne, which I know your Honour wil with all cheerfulness follow.

Dedicatory.

Yet further, your Honour cannot be ignorant of the frame of my spirit that as the blessed Apostle Paul said concerning his Corinthians, so I of your Ladyship. Madam! you are in my heart; Christ lives in your Honour, and where so much of Christ appears, who can but give Honour?

Finally, As Saint Paul writ to Philemon, Thou owest to mee even thine owne selfe; In a like phrase I may speake to your Ladyship; I owe even mine own self to your Honour, which I would have acknowledged to the whole world, & made it out in some particulars; but that I feare (such is your humility and goodnesse) your Ladyship
would

The Epistle

Would not have resented it well.
Accept, I beseech your Honour! this
poor Present, with the same Candor
it is offered. And be assured, Madam,
that I am,

As

Your Honours humble Ser-
vant,

So

Your Ladyships faithfull,
and constant Orator at the
Throne of Grace:

And

So shall continue, whilst he
hath a heart, or a tongue
to pray,

JOHN CARTER.



TO

ALL HIS WEL
BELOVED

NEPHEWS;

AND

NIECES:

*Even all the Remnant
that are yet surviving
of his Fathers
House;*

When Saint Paul called
to remembrance the
B unfeigned

unfeigned faith that dwelt in
the Grand-Mother Lois first
Hee was easily perswaded that
the same dwelt in Timothy
the Grand-Child also. So true-
ly, when I consider the unfeign-
ed faith and holiness that dwelt
first in your good aged Grand-
Father, and Grand-Mother; I
cannot but conceive some hope,
that there is some measure of
the same faith, and sanctity e-
ven in you.

Now to the end that any of
you, who (being of the elder
sort) have received any Godly
Principles, immediately from
your Grand-Father and Grand-
Mother, when they were a-
mongst

mongst the living, That you,
I say, may the better retain those
godly Instructions to the end;
And that you may teach them
to your Children, and Child-
rens Children, I do here send
you your Reverend, and Pious
Grand-Father, in some measure
revived.

It is, I confes, but an imperfect
and blind delineation of so de-
serving, and perfect a man. Con-
suming time hath worne off
much of his orient lustre; yet
there is so much remaining, as
hath a great deale of beauty in
it, enough to refresh your me-
mories. Here, take him for your
patterne; Bee yee followers of
God

God, of Christ, & of your good
Grand-Father also, as dear Chil-
dren, and tread in his steps.

It was the saying of a learned
and godly Divine, unto his chil-
dren, when he was at the point
of death. *How will you looke me
in the face, before the dreadfull Tri-
bunall of Jesus Christ, if any of you
appeare before me then, in an unre-
generate condition? How will a-
ny of you look your Venerable
Grand-Father in the face at that
terrible day; If you be found in
any Error, Heresie, Schisme, or
inordinate walking, as becomes
not the Gospell of Iesus Christ?*
It is our great honour that we
had such a holy root, such a Fa-
ther

ther of our Family : It will bee
our greatest shame, a blot never
to be wiped out, if any of us shal
degenerate. This was the Brand
and Ignominy of multitudes
of the Iewes ; they boasted, and
said, *We have Abraham to our Fa-
ther :* but Christ laid to them a-
gain, *Ye are of your Father the De-
vill, for the lust of your Father ye wil
do.* These things I write, not that
I suspect you, much les condemn
you, (Of many of you I am con-
fident) but in tenderness of love
to warn you, and excite you to
walke accurately. The blessing of
my Fathers God be upon you al.

Accept in good part this poor
remembrance, from

Your Affectionate Uncle,

JOHN CARTER.

To his most beloved Son
my dear Son

B R A M F O R D

My dear Son

At 12 o'clock

in Suffolk

My dear Son
I have been thinking of
of our Ministry I cannot but
with well to the place, and
people which I drive my mind
breath; my Son: as a
to to that place, and people
where my good Father has
his count, and presence is with
his Son. To both of
his Son.

places, and peoples I send Salu-
rations. But that is not my main
designe.

Brethren! My hearts desire,
and prayer to God for you, is,
that you may bee saved. The
meanes of Salvation you enjoy-
ed a long time, under the Mi-
nisty of your Ancient Pastor,
my deare *Father*, Mr. *John Car-*
ter. He appeared to you all that
while, as that bright Star, *Matth.*
2. By his light, and motion, by
his Doctrine, and Conversation,
he guided you to Christ. He so
long as hee was in his Taberna-
cle of Clay, was not negligent
to put you alwaies in remem-
brance of those things which
concerne

concern your everlasting peace:
That which I drive at, is, Now
that hee hath put off his Taber-
nacle, now in his stead to ad-
monish you. Remember there- Revel. 3.
fore how you have received, and³
heard, and bold fast, and repent.
Remember how hee was an example<sup>1 Tim. 4.
12.</sup>
of Believers, in word, in conversa-
tion, in Charity, in Spirit, in faith,
in purity. Consider, how shall
you escape, if you neglect so
great Salvation: Will it not be
more tolerable for the Land of
Sodom, in the day of Iudgment
then for you? Now for the e-
ternal good of your Souls, here
I send you your old Pastor a-
gain. I confesse his livelie voice,
that cannot be recalled; but his
life

Luk. 16.
30.

life and example I endeavour to
revive again. The rich man in
Hell spake thus; *Father Abraham*
If one were sent to my Father
house, from the dead, they
would repent. I commend un-
to you your ancient spiritual
Father, in some sort raised from
the dead. Now look to your
faith, look to your repentance,
look to your holy walking; else
his Ministrie will rise up in
judgment against you. For hee
being dead, yet speaks. O that
you would now so conform
to his Doctrine, and practise
that when hee, and you shall
stand together at the last day
before the great Shepheard of
the Sheep: Hee that had the
rule

rule over you, might bee able to
say with ioy; Lord here I am, and
the Children which thou hast given
me.

This is, and shal be the pray-
er of him that is

Your wel-wishing Friend, and
Country-man,

JOHN CARTER.

TO



TO
HIS REVEREND
BROTHER,
AND

Fellow-Labourer in the Lords
Vineyard, Mr. Samuel Clark,
Pastor of Bennet Fink,
LONDON.

Worthy SIR,

THAT which Naomi spake to
Ruth concerning Boaz; Hee
hath not left off his kind-
nesse to the living, and to the dead.
It is fully verified of your selfe; you cease
not

not to shew kindnesse to the living, and
to the dead. To the living; by your preach-
ing and Ministry, you make Saints daily.
To the dead Saints you shew kind-
nesse, by perpetuating their Names, to
their honours, and the good of many.
And herein you are a great gainer; you
shine your selfe, by making others shine.
Amongst the rest of those that honour
you, I am one, though I never saw your
face, otherwise then in the Frontispice
of your learned Bookes.

In your first part of the marrow of
Ecclesiasticall History, We had in-
formation, that you did resolve to add a
second part; and to put in the Lives
of such godly Divines, and others, as
were eminent in these latter times, if
you were furnished with faithfull infor-
mation. Hereupon, divers did set upon
me with very great importunity, to write
the life of my deare Father, and to send
it up to you. Truly, Worthy Sir! I was
desirous of the thing, but durst not
undertake the work: I was sensible of
mine own weaknesse; and also that his
sayings,

sayings, and doings had so far slipped
the memories of this Generation, that
should have brought to light such an im-
perfect thing, as rather would have been
a blemish to so eminent a Saint, then his
honour. Hereupon, I laid all thoughts
aside of meddling, or attempting such a
thing. I knew that he is glorious in hea-
ven, and on the Earth too, so far as his
name is spread.

Now, good Sir I let me be bold to give
you a short account of my selfe. Some
few daies since, I went about to make
new Diary for my selfe. I was desirous
the first place, to set down some passages
of my Father, for mine own satisfaction
and use. I began so; and before I was
aware, it amounted to so much, as
I thought better that published, then
nothing at all: and at the last my Spirit
grew restless; I could not satisfie
my selfe, till I had digested it into some or-
der, and made it publike. And now
Sir, here it is; I present it to your judi-
cious view: accept it in good part from
a meer stranger. Because it was so short
therefore

Therefore I joyned it to a weak and un-
worthy piece of mine own, to make it a
book. My humble request to you, worthy Sir,
is this, that (though I slipped the
last opportunity, yet) if you shall set forth
any more lives; or if you shall have a
new Impression of any of the former:
that you would extract so much of my
precious Fathers life, as you shall judge fit,
and place it where you please, in your Ec-
clesiasticall History. Your Monuments
will bee lasting in after ages, when my
poore Pamphlet will bee worne out with
time. Pardon my boldnesse: The Lord
strengthen out your daies, for the good of
his Church, and the honour of his
Saints.

Your most observant
Friend, and Brother,
that truly honoureth
you,

JOHN CARTER.



THE LIFE

OF

Mr. JOHN CARTER,

Pastor of Bramford in
Suffolk.



After *John Carter*, my deare
Father of blessed memory,
and now a glorious Saine
in Heaven, was borne at
Wickham in *Kent* neer *Can-*
terbury, about the yeare of

our Lord 1554.

He was descended but of meane Parents,
(yet religious, and of good repute) not
able to maintaine him, at the University,
wholly at their own charge. One Mr. *Rose*,
a rich man in *Canterbury* (as my Father
hath told me) Surely, taking notice of
C his

The Life of

his piety, in those his tender years, and of his studiousnesse, and proficiency in all Learning, beyond the pitch of a Grammer Scholar, and finding him hopefull, likely to prove a precious instrument in the Church of Christ; took him into his care, and disbursed monyes from time to time (as was needfull) for his maintenance in Cambridge. He was of *Clare Hall*: Pupill to Doctor *Byng* the famous Civilian, Master of that House: (whose Son, Doctor *Robert Byng*, a learned and worthy Gentleman, was my Tutor afterwards in the same Colledge) when he was first admitted into the Colledge, he was presently taken notice of, to be of singular learning, and ripenesse for one of his yeares. He had, with the rest of his year, a *Thesis* given him to make. The *Thesis* was,

Frugalitas virtutum maxima.

When the young Schollars brought in their Themes, the Lecturer took them, and read them; and when he came to *Carters* Theme: he stood a little at stand: at last, sayes he before them all here is the best Theme that I ever read; and gave him money, commended, and encouraged him: and alwayes after had

careful

carefull eye over him : and sought opportunities to do him good.

After my Father had taken his degrees, Batchelor, and Master of Arts : His Tutor Doctor *Byng* (out of his singular love to him, and respect to his learning, and piety) gave him a Chamber in his own lodgings, where he continued a yeare or two, which made much to the compleating of him for the work of the Ministry. And all that while he continued a gremiall in the bosome, and Lap of his Mother the University, he had constant meetings with divers of his famous contemporaries, and that weekly: Doctor *Chaderton*, Doctor *Andrews* (afterwards a Prelate) Master *Culverwell*, Master *Knewstubs*, &c. and divers others, whom God raised up, and fitted to send forth into his Harveist, to gather his Corn, then ripe for the Sickle, into his Barne. At their meetings they had constant exercises. They prayed together : they bent themselves to the study of the Scriptures : one was for the originall Tongues, anothers taske was the Grammatical interpretations ; another for the Logickall Analyse : another for the true sense, and meaning : another to gather Doctrines. Thus led they their se-

verall employments; till at last, they went out like *Apollas*, eloquent men, and mighty in the Scriptures. And the Lord was with them. They brought in a great Harvest into God's Barne.

He would not run before he was sent: he would not enter upon the exercise of the holy work of the Ministry, till he had, not only an inward calling, but also an outward: *viz.* an assignation, approbation, and solemne admission, by the laying on of the hands of the Presbytery. When he was ordained, the Bishop (who in those dayes was *primus Presbyter*, or *preses*) going about to oppose him: asked him this question: Have you read the Bible through? Yes, said he: I have read the old Testament twice through in the Hebrew: and the New Testament often through in the Greek: and if you please to examine me, in any particular place, I shall endeavour to give you an account. Nay, said the Bishop, if it be so, I shall need to say no more to you. Some words of Commendation, and encouragement he gave him. This passage I had from my Fathers own mouth.

An. 1583. The Vicaridge of *Bramford* in *Suffolk* neer *Ipswich* fel void. Mr. *Re*

of *Canterbury*, before mentioned, procured the presentation of it for my Father, from the Dean, and Chapter of *Canterbury*. The salary was only twenty Marks *per Annum* at first: afterward the Church raised it to twenty pounds *per Annum*, and that was the most that ever he had there.

He accepted of it: and being settled in it, he set himself to do the work of Christ faithfully, with all his might, as a workman that needeth not to be ashamed.

Every Lords day he preached twice very powerfully, and Catechised the younger sort. He preached a Lecture every Thursday, to which multitudes from *Ipswich* and other adjacent places did resort. And God gave such successe to his Ministry, that from time to time, many were gathered in to Jesus Christ. There are many precious Christians that remaine unto this day, that acknowledge their conversion was by Mr. Carter's Ministry.

Before Sermon he prayed very short: and ever in the same words. After Sermon he was large, and full, and expressed himselfe with great variety, and fervency: and alwayes closed with Christs Prayer.

He was very diligent in visiting the sick, especially the poore. He never went to the house of a poore creature, but he left Purse-Almes, as well as a spirituall Almes of good Heavenly advice, and Prayer. No poore body ever came to his doore that went away empty. And this my dear Mother would see to as carefully as himselfe.

The Milk of his Cows he gave to the poor of the Town every Saturday throughout the whole yeare. I am confident he gave more to the poore every year, then the Revenue of his slender Vicaridge came to in all.

Yet God so blessed him, that whilest he was in *Bramford*, he quickly paid Mr. *Re* of *Canterbury*, all the money he laid out towards his education in *Cambridge*: and before he left *Bramford*, he purchased about twenty pounds *per Annum*.

God's blessing only makes rich.

He brought up both my elder and only Brother, and my selfe, at the University in a good fashion: and for my selfe, I must acknowledge, beyond my desert, or rank.

He was Orthodox and sound in judgement: an able and resolved Cham-
pion

pion against all manner of Popery and Arminianisme; as also against Anabaptisme, & Brownisme, that then did begin to peep, and infelt the Church: and to teare the Seamles Coat of Christ.

He was alwayes A *Nonconformist*, One of the good old Puritans of *England*. He never swallowed any of the Prælatieall Ceremonies against his Conscience. He was often in trouble by the Bishops; but God ever raised him up friends that brought him off. He was of a peaceable Spirit; and never censured any that were conformable, if he judged them conscientious, and saw any thing of God in them.

At his first comming to *Bramford* he saw the travel of his Soule: he had a plentiful Harvest! many Soules were added to the Church daily by his powerfull Ministry, and holy life.

But after many yeares the people were glutted with Manna, and began to loath it; there grew a great decay in their first love.

About the yeare 1615. or something before, there arose up a Generation of malignant men, haters of a faithfull, and painfull Ministry, and of the power of Godlinesse.

These were of the Gentry, and chief of the Parish: these rose up against my Reverend Father, pressed him to conformity, complained of him to the Bishop, and threatned that they would make him conformable, or else out him.

At this very juncture of time, the Rectory of little *Belsted* fell to be void: a very small Village, some three miles from *Ipswich*, a solitary place: the means better then *Bramford*: yet short of a competency for such an eminent pillar of the Church; some 50, or at most 60 pounds per Annum.

The Patron Mr. *Blosse* became a Suiter to my Father to accept of it. He refused it againe, and againe. His resolution was to endure persecution at *Bramford*, to grapple with all difficulties, and dye there, rather then to remove. But the providence of God over-ruled him. At *Bramford* he saw he must be outed: Mr. *Blosse* would take no deniall: he found favour in the eyes of the Bishop; and was instituted without subscription, or any ceremonyes: and then at last, God taking him by the hand, and pulling him whether he would or no, he removed from *Bramford* (after some 34 yeares service in the work of the Ministry)

stry) to *Belsted* Parsonage, where he continued eighteen years, before God caused him to rest from his Labours. In all that time he discharged his holy Function just as he did at *Bramford*; and though his Congregation there were but small, yet he had many Fish that came to his Nett, from *Ipswich*, and other adjacent Townes, destitute of faithfull Shepherds: So that his latter Crop in Gods harvest-field was very considerable.

Little *Belsted* was a *Tusculanum* to him; where in his age he had much secret and sweet Communion with God, in the house, and with *Isaac* in the fields; a beginning of that glorious communion he now enjoys with God in the mountains of Spices.

He being dead, yet speaks; his Works praise him in the gates. From the Presse we have had his learned, and pithy Commentary on the Sermon of Christ in the Mount: And two short, but substantiall, solid, and profitable Catechismes. One

Milke for Children.

The other,

Winter evenings communication.

His paines in the study of the *Revelation* were indefatigable. He writ much in a little room. But these Labours of his, never yet

yet saw the light. Many Ministers that conversed with him privately, did light their Candles at his.

For his carriage and deportment in his Family, it was very religious. He began the Morning and the Evening Sacrifice; his house was a Church. Twice a day he had Scripture read, and after the Psalme or Chapter were ended, he would aske of all his Children and Servants, what they remembred; and whatsoever sentences they rehearsed, he would speake something to them that tended to edification. For his habit, and my dear Mothers appareling; it was very plaine, and homely; of the old fashion, yet very cleanly and decent; insomuch that all that came to the house would say, they had seen *Adam* and *Eve*, or some of the old Patriarchs.

And in all his House there was nothing but honest plainnesse. He was such an one as *Jacob*; וְיָעֹב was a plaine, sincere, had almost sayd, a perfect man: I am sure a true *Nathanael*, in whom was no guile.

He never used Plate in his house, but Vessels of Wood, and Earth: Pewter and Brasse were the highest Mettals for his utensils. All the dayes of his housekeeping hee used constantly at his Table a little

wooden Salt, which with age was growne to be of a duskyish black, which was much taken notice of by all comers.

He never feasted, but alwayes had wholesome, full, and liberall dyet in the house. And all fared alike: He, and my Mother, never thought his Children, and Servants, and poor folks, did eat enough.

The righteous man is mercifull to his Beast: he was carefull even for the brut Creatures, that they should be fed to the full. All his Cattell were like the first Kine that *Pharoah* saw feeding in the Meadow, they were fat-fleshed, and well-favoured; in so much that I have heard some godly people say merrily, If they would be a Cow, or a Horse, or a Hogg, or a Dogg, they would chuse Mr. *Carters* house.

Hee had a sharp wit: and was sweet, mild, and pleasant in his conversation; yet not any of his most facetious passages, that did not savour of holinesse. His discourse was ever heavenly, and his eyes, almost, ever lifted up to Heaven. He did not eate, or drink, without praising God with his mouth and eyes; his whole conversation was in Heaven.

Besides his Family prayers, and duties, he prayed constantly in his Closet, whensoever

soever he went into his study, and before he came out to Dinner or Supper. He prayed very loud, and mostly very long. For the extension of his voice (I conjecture) he had a double reason; one, that by his earnest speech he might quicken up his owne heart and devotion: the other, that he might be a pattern of secret prayer to his Children and Servants. And I never heard him close any prayer, without the Lords Prayer.

And I know his ground: he judged his owne best prayers imperfect, and Christs prayer most perfect, and comprehensive.

That you may the better be satisfied concerning his sense and judgement in this matter, I will here transcribe one passage out of his Printed Commentary upon the sixth of *Matthew*, v. 9. Where after he hath set forth the excellency and perfection of Christs Prayer: he addeth, *He now directeth us to the right performance (Viz. of the duty of prayer) After this manner pray yee.* Or as Saint Luke setteth it down, [*When you pray, say*] *Not binding us strictly to use these words alwaies, and none other, but to use the matter, manner, and like affection.* But as for them who cannot so well enlarge their suits in other words, or for those

those also, who can, and do it, yet remain still unsatisfied, as not having done it sufficiently (and who can do it sufficiently?) the Lord hath left this most excellent helpe, to use the very words of this divine prayer, as the most worthy Servants of God ever have done: And learn we here by the way, what an absolute necessity lyeth upon us (which ought to be our greatest glory and comfort) to pray in these words, or in this manner: For it is the undispensable Commandement of our Lord Christ. After this manner pray.

Thus farr he.

He had a speciall dexterity in comforting afflicted consciences, resolving doubts, and answering questions. When some came to him (not long before he left this Earth) and told him of the tyranny of the Prelates, how it heightned every day, of their persecuting conscientious Ministers, of their Innovations, and the Book of Liberry for sports on the Sabbath day, tending to the fearefull profanation thereof; He used these expressions: *I have had a longing desire to see, or heare of the fall of Antichrist: But I check my selfe. I shall go to Heaven, and there newes will come thick, thick, thick.*

When others came to him, and pressed him

him with importunity, to tell them his judgement concerning the future state of the Church; saying to him, That he had travelled much in the *Revelation*, and they were perswaded, God had revealed some thing more then ordinary to him: What do you thinke? Shall we have Popery once againe, or no? Hee answered, You shall not need to feare fire and fagot any more, but such dreadful divisions will be among Gods people, and professors, as will equalize the greatest persecutions.

A man met him neer his house, and called to him. O Mr. *Carter*! what shall I doe? My Wife is entring into her Travell, and I thinke shee will dye with very feare. Sayes he to the man, Make haste, run to your Wife, and tell her I am going to my Closet as fast as I can to pray for her; bid her not faint, but be of good comfort. The man ran to her, and told her what had passed. Presently her feares vanished, God gave her strength, shee was delivered immediately, and very safely; and her Husband came back to my Father (as I remember before he came out of his Closet) to tell him what God had done.

Another time a poor man met him by the way, and cryed to him piteously, Mr. *Carter*!

Carter! What shall become of mee? I
 work hard, and fare hard, and yet I can-
 not thrive, I continue bare, and know not
 how in the World to live. Hee answered
 him, You want one thing; I will tell you
 what you shall doe, Work hard, and fare
 hard, and *Pray hard*, and I warrant you
 shall thrive.

There dwelled in his Parish a Tanner, a
 very godly man, and one that had much
 communion with my Father: This man,
 as he was very busie tawing of a Hide with
 all his might, not so much as turning aside
 his head any way; My father coming by ac-
 cidentally, came behinde him, and merrily
 gave him a little clap upon the back; hee
 started, and looking behinde him sudden-
 ly, blushed. Sir, saith he, I am ashamed you
 should finde me thus. To whom my Fa-
 ther sayd again; Let Christ when he comes
 finde me so doing. What? sayes the man,
 doing thus? Yes, saith my Father to him,
Faithfull in the duties of my Calling.

Being at Dinner in *Ipswich*, at one of
 the Magistrates houses; diverse other Mi-
 nisters being at the Table: One amongst
 the rest (who had years enough, & learn-
 ing enotigh to have taught him more hu-
 mility) was very talkative, bragged of his
 parts

parts and skill ; and made a challenge : He layd to them, Here are many learned men, do any of you propound any question in Divinity or Philosophy, and I will dispute with you, and resolve and satisfie you fully. All the Table (but he himselfe) were silent a while. Then my Father (who he saw no body else would speak) sayd to him (calling him by his name) I will go no further then my Trencher to puzzle you. Here's a Sole : Now tell me the reason why this Fish, alwayes living in the salt water, should come out fresh ? No Gentleman could not say any thing to it, and so he was laughed, and shamed of his vanity.

A certaine man came to him, and made his moane : Saith he, I have lost the greatest Freind I had in the World ; I had in manner my livelihood from him. My Father answered him, *When the Fountain dryes up in one place, God will open it in another.*

To me he sayd once, *John !* God has alwayes brought water for me out of the hard flinty rock : Those covetous, hard hearted men who have beene enemies to my person and Ministry, have many times come in, and given me countenance and maintenance.

My elder, and onely dear Brother (a blessed Instrument in the church of Christ) being dead: my Father took care of his eldest Son; he sent him to Cambridge, and walking with him towards the Stable, took his last leave of him in these words, in Latine, *Cave, mi fili, fastum, ignaviam, Antichristum: i. e.* My Son, beware Pride, Sloth, Antichrist.

He would say, a Traveller must have a Swines belly, an ~~ass~~ back; and a Merchants purse: Meaning, to fare with all dyet, to beare all injuries, and to provide for vast expences. Wee are Pilgrims, and Travellers here, and we must prepare for Want, Wrongs, and spoyling of our Goods.

It may wel be sayd of him, *Semper erat, ubi non erat*: His heart was where his head is, and where now his soule is; in Heaven.

His whole life was nothing else but a Communion day. I have often thought that old *Jacob* lived in him. I am sure the spirit of God breathed as much in him, in his words, writings (holinesse dropped from his Pen in every ordinary Letter that he writ) in his actions, Soliloquies, as in any man of later times. He was alwayes

D

distilling

distilling precious precepts, exhortations, instructions, consolations, into those whom he had to converse.

A godly Woman told me once, That she had been servant to a religious Gentleman, to whose House my Father did often resort; and that she was won to Christianity first by the heavenly speeches, and sweet principles which dropped from him, as he was warming his Bed, and waiting upon him in his Chamber.

A man he was most just and exact in his dealings: he put a clause into his Will for the carefull payment of his debts: And when my Sister *Eunice*, and I (his Executors) enquired, wee could finde nothing that he owed, except to the Smith for shoeing of a Horse or two.

In his Library, I found two or three Books (I beleeve not one of them worth a groat) upon which he had written. *This Book is borrowed of such an one: Let it be restored; or if the Owner cannot be found, allow something to the poor for it, and then liberally.*

Once being in a journey many miles from home, in changing a peice of Gold at a Shop, he tooke a halfe crowne peice in stead of a shilling; neither he nor the Shop

Shopkeeper minded it: As soone as hee came home, he found that he had taken a halfe crowne for a shilling: He could not rest, but next day he took a long journey on purpose to that Towne, to carry back that halfe crown againe.

He was of a sweet, milde, and gentle nature, and of a gracious spirit: A loving and faithfull Husband, and an indulgent Father; if he failed in any thing, it was in his carriage to his Servants; for truly he did not carry himselfe as a Master to Servants, but as a familiar friend to his friends. He would make them to sit down with him, and drinke to them at meat.

He, and my Mother were marryed together well-nigh sixty yeares; and I am confident in all that time, there never was a distastefull word betweene them. And indeed, how could there be? Hee lived with her as a man of knowledge; he was a wise, faithfull, and tender guide; and she was humble and meek, did reverence, and highly esteem him: Every word hee spake was an Oracle to her, and her will ever closed with his Judgment.

He lived to eighty yeares of age: When (the youngest of nine, and the unwor-
thiest of all) was born, he was forty years

of age. He called me the Son of his age yet lived to see me forty yeares old before he dyed.

He was much and frequent in secret fasting: And when he kept a day, hee told none of the house of it, save my Mother onely (who would not eate that day that he fasted, but oft-times she was with him in his retyring Chamber, to joyn with him in prayer) yet all the Family knew it, because at night hee supped not; but once had a Toste, and a draught of ordinarie Beer to sustaine nature.

On the Sabbath day he never had anything roste to Dinner, because hee would have none detained at home from the publique Ordinances. The Pot was hung and a peice of Beefe and a Pudding in it that was their constant Lords-day Dinner for well-nigh sixty years.

His Church at *Belford* stood in a very solitary place: He alwayes kept a Key of it and would often resort thither all alone. A Gentleman once espying him going to the Church-ward on a private day, followed himsele till my Father was past, and into the Church; then hee came close up to the Church wall, desirous to peep in at some Window to see what he did, and to see

him, if he sayd any thing. And the Gentleman told me, the last time I was at *Belsted*, that he prayed, then read a Chapter, and after that prayed largely, and very heavenly, as if he had been in his Family, or in the publique Congregation.

He vigorously held on the course of his Ministry to the last. It may be said of him, as of *Caleb*, and *Joshua*; he was as fit for Service in Gods Harvest-field at foure-score, as he was at forty.

Some abatement of bodily strength there was, as old Age did steale upon him: After his after-noon Sermon on the Sabbath, he would be something faint; and commonly when he came home, he would call for some comfortable Draught; and when he had lifted up his eyes to Heaven, and taken it, he would say to them about him, these are Crutches to shore up a ruinous house.

But in his Intellectuals, and Spirituall strength, there was no failing. I cannot but here interfert a Passage that now comes in my minde.

Old Mr. *Benton* of *Wrampingham* in *Norffolke*, a holy man of God, being upon occasion in *Suffolke*, in those parts, could not but give a visite to his old friend

Mr. Carter of Belsted. Being with him, heard him discourse with holy Gravity, a mixture of all kind of Learning, Solid and Wit; he stood amazed, and said, Mr. Carter! I see you are like the Palm, and Cedar, that bring forth more Fruit in your Age. *I thank you* (said my Father for telling of me what I should be.

And now the time of his departure was at hand. Some fortnight, or three weeks before his translation, there appeared some decayes in his Body, and his memory did little faile. He would sometimes (but very rarely) call to go to Sea, and to a better Country. Yet he sat up from morning to night, and walked commonly up and down the Room, and never failed the performance of Prayer, and other Family duties; and so as none could discern any considerable defect in his spirituall, or naturall strength. Onely this, when he had done, he would presently call to begin again; and say, Daughter Eunice, (for my Mother being dead about two years before, she was the stay of his house, and staff of his Age) Shall we not go to Prayer? and when she should answer him, you have been at Prayer already, and you are weary; he would answer, *I feare not but I have done what we should do.*

It was an ordinary, yea, a constant passage in every Prayer, that God would vouchsafe a mercifull, and easie passage out of this life; And most graciously did the Lord answer it.

Febr. 21. 1634. being the day before the Sabbath; in the Evening he calls very earnestly for Paper, Ink, and two Pens: for by Gods grace, saith he, to morrow I will Preach twice: But God knowes, he was not in a fit condition for Study: yet with that resolution he went to Bed, and God gave him some rest that night. In the morning upon the Sabbath-day, he did rise out of his Bed, as he used to do, came out of his Bed-chamber into the Hall, and after Prayer he called for his ordinary Breakfast, before he went to the Church, (for still he held his resolution of Preaching) which was an Egge; he took it in his hand, but alas it would not down.

Ennise! saith he, I am not able to go to Church yet; I prethee lead me to my Bed, I will lye down a little, and rest me. So he arose up out of his Chaire and walked, she supporting of him. And when he came to the Parlour-door, before he put his foot over the Threshold, Oh Ennise! sayes he, what shall I do? *Put your trust,*
and I
D⁴ *saith*

saith she, in that God of whom you have had so much experience, who never yet did leave you, nor forsake you.

He said,

The Lord be thanked.

So he gather'd up himselfe, went to the Beds-side, sate downe upon it, and immediately compos'd himselfe to lye downe. He lifted up one of his Legs upon the Bed without any great difficulty, laid down his Body, and rested his head upon the Pillow. My poor Sister stood by, expecting still when he should lift up his other leg; she thought he had been fallen asleep: And she was not mistaken; so it was, it prov'd his last sleep, and before she could discern any change in him, his Soule had taken its flight to Heaven, even into the Armes and Embraces of his blessed Saviour, whom he had faithfully served.

Hee intended a Sabbaths Labour for Christ, and Christ gave him rest from his Labour; even the rest of an eternall Sabbath.

When my Sister began to speak to him, and lift him, she found that his breath was departed, and yet no change in his Countenance at all: his eyes, and his mouth continuing in the same posture they used to be in his sweetest sleeps.

The

Thus the Lord gave unto his faithfull
Servant, the desire of his Soule; such an
easie passage, that his death could not be
discerned from a sweet naturall sleep.

Not many daies before he dyed, he cal-
led my Sister: Daughter, saith he, remem-
ber my Love to my Son *John*, I shall see
him no more in this life; and remember
me to the rest of my Children, and Fami-
ly, and deliver this message to them
all from me.

*Stand fast in the Faith, and love one an-
other.* This was the last message that ~~ever~~
he sent.

Hee ended his life with a Doxology,
breathing out his last, with these words;
The Lord be thanked.

When he had thus yeelded up his spirit
into the hands of his heavenly Father, my
Sister *Eunice* dispatched a Messenger to me
to *Norwich*: For so he had given order
before he dyed, that his body should not
be put in the Coffin till his Son *John* came.
God carryed me through the journey in
hard weather: and through his good pro-
vidence, I arrived at *Belford* early on the
Tuesday. And going to the house of mour-
ning, I found the body of my deceased
Father still lying upon the Bed. They un-
covered

covered his face: Sweetly he lay, and with a smiling countenance, and no difference to the eye between his countenance alive and dead, save onely that he was wont to rejoyce and blesse me at my approach, now he was silent.

I fell upon his face, I confesse, and kissed him, and lift up my voice and wept, and took my last leave of him, till we meet in a better World.

In the afternoon, *February 4. 1634* at his interring, there was a great concurrence of people from all parts thereabouts. Ministers and others, taking up the words of *Joash* the King of *Israel*: Oh my Father! my Father! the Chariots of *Israel* and the horsemen thereof! Old Mr. *Samuel Ward*, that famous Divine, and the glory of *Ipswich*, came to the Funerall, brought a mourning Gowne with him, and offered very respectfully to Preach his funerall Sermon, now that such a Congregation were gathered together, and upon such an occasion.

But my Sister and I durst not give way to it: For so our Father had often charged us in his life time, and upon his blessing that no Sermon should be at his buryall. For, sayd he, it will give occasion to speak
some

some good of me that I deserve not, and so false things will be uttered in the Pulpit.

Mr. Ward rested satisfied, and did forbear: But the next Friday at Ipswich, he turned his whole Lecture into a Funerall Sermon for my Father, in which he did lament, and honour him, to the great satisfaction of the whole Auditory.

Gloria fugientes sequitur.

Glory is like a shadow; follow it, and it will fly away; fly from it, and it will follow.

For humility hee was most eminent. Humble in his habite, humble in his company: for though his gifts called him before great men, yet his most ordinary converse was with those of inferiour ranck, in whom he saw most of the power of Godlinesse.

He writ very much; but hee left nothing behinde him, save what is Printed: and his Exposition of the Revelation; and a Petition to King James for the taking away of burdensome Ceremonies out of the Church: nothing else but a few broken Papers, which, I suppose, hee looked upon

as Waste paper. Surely, he burnt the rest when hee saw his appointed time draw neer, meerly out of a low opinion of himselfe and gifts.

He baulked all things that might tend to outward pomp, and ostentation: He would have no Funerall Sermon: He gave order to be buried, not in the Church, but in the Church-yard: where hee and my sweet Mother, that glorious Paire, lye interred together, without so much, or rather so little as a poore Gravestone over them.

He had learned of Christ to be meeke and lowly in heart; he was humble in his life, and humble in his death; and now the Lord hath highly exalted him.

He kept a constant Diary, or day-book, in which he set down every day Gods extraordinary dispensations, his own actions, and whatsoever memorable things he heard or read that day.

He cast up his accounts with God every day; and his sins were blotted out, before he was called to his last reckoning: His day of refreshing is come, he rests from his Labours.

Plus vivitur exemplis, quam preceptis.
saith Seneca: Examples of the dead are
Sermo

Sermons for the living. And though when I first set Pen to Paper, I intended onely to recollect some of his doings and sayings (now eighteen yeares after his decease) for my owne memory, instruction, and comfort; yet I cannot but conceive, that the example of this holy man of God, if it be communicated, may be usefull and profitable to the Church of God.

He was a true childe of *Abraham*; and the blessing of *Abraham* fell upon him, *I will blesse them that blesse thee, saith the Lord; and I will curse them that curse thee.* Not long since I was at *Bramford*; there dwelleth an ancient Gentleman, one of great quality, my friend, and my Fathers old friend; he spake thus to me: Mr. Carter! I have now lived to see the downfall of all your Fathers opposers, and enemies. There is not one of them, but their Families are scattered, and ruined. Let the Enemies of Gods faithfull Messengers heare, and feare, and do no more wickedly.

I cannot but add one thing more; It may be truely said of him, and his faithfull Yoke-fellow, as it is writen of *Zacharias*, and *Elizabeth*: They were both righteous before God, walking in all the Commandements, and Ordinances of the Lord, blamelesse.

blamelesse. I dare say, the World will testifie, that neither of them did ever do that thing that was unjust, or evill, or scandalous, or uncomely, their Enemies being Judges. They were as to men without blemish, their life was a sweet savour, and they went out of this life as a fragrant perfume.

I confesse I have drawn his life very imperfectly. I must say as the Queen of Sheba; the one halfe hath not been told you. It will not be long before the Lord Jesus Christ shall open the Books at the last, and great day, then, and there you shall read his compleat Story.

Prov. 10. 7.

The Memory of the Just is, and shall be blessed.

Reader,

Reader,

IT is sayd of Christs sayings, and doings; that if they should bee written every one, the World it selfe could not containe the Bookes. Farre be it from me to attribute so much to my worthy Father. Yet this much I am certaine of, that there are many things in his Life, and those of very great concernment, which have slipped me. Therefore I leave these ensuing Pages vacant, that so as thou remembrest any of his holy sayings, and doings, not mentioned before, thou mayst write them downe, for thine owne benefit, and the good of others.

A Rare



A
 RARE SIGHT,
 OR THE
 LYON.

REVEL. 5. 5. *Behold, the Lyon of the
 Tribe of Judah!*



T great Solemnities, and extraordinary confluences of people, it is the ancient use, and custome, to bring out strange sights, and shew farr-fetched Rarities.

This is a solemnne day; the Cities great anniversary Feast, for the Inauguration of the cheife Magistrate: Here's much concourse from several parts. I shal therefore

E fore

fore at such a time as this, being called to stand in the midst of such a multitude produce my Spectacle, and present to your view, the godliest sight, that ever Heaven or Earth afforded; a stately, and a generous Lion from a farre Country. *Behold the Lion of the Tribe of Judah.*

Concerning which, I shall propose two things to your observation, the parts of the Text.

1. The Trumpet Sounded; ἰσχυρὸν *bold.*

2. The Sight or Shew presented.

A rare, and strange Living Creature described from

His { 1. Species, kinde. ὁ Λέων A Lion
2. Originall, pedigree, and Country: the most noble, and best bred Lion in the WORLD
ὁ ἐκ τῆς φυλῆς ἰούδα. Of the Tribe of JUDAH.

These are the parts, and particulars of the Text. But I will not tie my selfe strictly, and punctually to these: or at least I will lay them aside a while: and ascribe

ding to my plan, and usuall way, I shall concerning this Little, ^{yea} this great portion of Scripture; dispute these foure things.

1. I will speak something of the sense, and meaning of the words.

2. I will give you the summe, & substance of all, in one generall proposition, in one plaine doctrine.

3. Then, in the third place, I will returne to the parts and particulars: I will review, search, and examine them, for such speciall observations, and Instructions, as may be profitable: besides the main, and generall doctrine.

4. And last of all, I will (as God shall enable me) endeavour to make profitable use, and application of all.

I stand heer by call, and commission from God. Its my duty to lift up my voice like a Trumpet to usher in this rare spectacle: and it is required of you, that with *Moses*, you will now turn aside, and see this great sight. Exod. 3. 3.

Let him that hath an eare, heare, and let him that hath an Eye behold. And first let the Eye of the God of Heaven be upon us all for good: and let the *Lion of the tribe of Judah* be with us, and help us and blesse us, Amen.

1. And first I am to *and* expound the Text.

Behold! 7 this demonstrative, has singular weight, and moment. *Aliquid repentinum, et insperatum demonstrat.* It points to something that is sudden, unexpected, un hoped for; something that is rare, excellent, and admirable. It has here in this place a twofold use.

1. To excite, and stir up attention, and attention: it calls for your ears, and eyes.

2. To command. Thus Christ made use of it. It was his word of command. He said unto them *In his Doctrine, Hearken, Behold.* I command you to attend.

So here: it's the sounding of the Trumpet: it invites, it commands you all to fix your Eyes upon this rare, and excellent sight which is now coming forth.

Behold then! But first, I pray, before you look for the Lion, Lift up your eyes a little higher, to the first Verse. There you shall see *A Throne set in Heaven,* one sitting upon that Throne, in great glory, Majesty, and brightnesse. That is God the Father! In his right hand holds a book, written within, and on back-side, and sealed with 7. Seals V. L.

C. 4. 2.

Q. *What Book may this be?*

A. It is none other but this Book of the Revelation.

Would you know the Contents of this Book? It is a Prophetickall-Historicall Decretall.

Not onely decreed, but as it were ingrossed in the Court-Roules of Heaven: It was a great Roule written on both sides for the multitude, and variety of matters, as containing a compleat History of the Church unto the Worlds end: and therefore took up both sides of the Book, Volume, or Roule.

It containes the decrees, Counsels, and will of God, concerning the future state, and government of the Church. It contains great Mysteries; Of the Kingdome and Tyranny of Antichrist: of the persecutions, troubles, and afflictions of the Church in all Ages, till Christ shall come the second time, and deliver up the Kingdome to God even the Father: It foreshews the patience, and constancy of the faithfull; the utter ruine of their Enemies: and their eternall glory, and felicity at the generall judgement, and Consummation.

These Mysteries are written in a *Book*, i.e. in Gods eternall Præscience, Providence, and Decree.

But this *Book* is clasped up and sealed. 1. For matter most excellent, and Divine Kept secret from the knowledge of al creatures: and with *seaven Seales*: most sure as mysteries of the greatest moment, Word and Certainty.

Therefore behold: vers. 2. *A strong Angel* proclaiming with a loud voice: Like a Herald or Officer. Who is worthy, for the excellency of his person, or for his deserts, To open the Book, and to loose the Seals thereof? To disclose these secret decrees, and counsels of God: to dive into these most deep mysteries, that he may make them know to the Church of God in all ages?

Who? O it's a hard, and difficult matter to open the Book, and to loose the Seales. Verse 3. None in Heaven. No Angel. None in Earth: No Saint living. None under the Earth. No Saint departed, whose body is under-ground: or more generally no creature in Heaven, Earth, or Sea, was able to open the Book, to read, understand or divulge it; Neither to look thereon. They have any thing at all to do with it.

Alas! alas! This is a sad thing! Behold verse 5. *John* the Divine weeps much, because no man was found worthy to open, and

to read the Book, &c. He wept much, to see himfelfe, and others, deprived of fo deep, fo sweet, and fo excellent Myfteries; but eſpecially to think, that God ſhould be deprived of the glory of them. What then? Shall the Church never know the Contents of that Book?

Yes, yes, it ſhall. Behold, in the fifth verſe a word of Conſolation. *One of the Elders ſaith unto me, weep not.* One of the body, of the Council of State; one of the Aſſeſſors, one of the glorified Saints; repreſenting all the faithfull; one, to whom the ſecret of the Lord was revealed. He ſaid to *John, weep not. q. d.* This is thine infirmity; what haſt thou forgotten? Art thou a Maſter, and Teacher in the Church of God, and doſt thou not remember, that great Prophet, the onely begotten Son of God, which is in the boſome of his Father; who from the beginning of the World unto the end of it, ever leadeth the Church into all needfull Truths? Weep not then ſo much, cheer up thy Spirits; Order is taken for the opening, and revealing of the Book.

Behold! behold! Lift up thine eyes now; doſt not diſcover a rare Sight? a Lion! Behold! That Lion of the Tribe of Judah.

the root of David, he hath prevailed to open the Booke, and to loose the seven Seales thereof.

I have now brought you down to my Text : your eyes are by this time upon the rare Sight, and I shall endeavour to keep them fixed there from henceforth.

The words read, are nothing else but an Elegant, Metaphorical description of him, who can, and onely can open, and reveale the Decrees, Counsels, and will of God to the Church.

Behold ! with admiration, and joy, this is the Lion. I finde in the Scripture a three-fold Lion. 1. Of the Forest. 2. Of the Internall Pit. 3. Of the Tribe of Judah.

1. A Lion of the Forest, *Jer.* 5. 6. bred in the Woods, and Defarts. This is a rare, and Noble Creature, the chiefe among Beasts ; this is properly called a Lion.

2. The Lion of the Internall Pit ; that is, the Devill, called so by way of similitude ; because he is like a Lion. In the Hebrew, אריות a Lion, springs out of the root ארר decerpere to pluck, rent and teare. Such is the Devill, *1 Pet.* 5. 8. Your adversary the Devill, as a roaring Lion, walketh about seeking whom he may devour.

3. The

3. The Lion of the Tribe of *Judah*. What is he? Indeed it is a Male, a Noble, Generous, and Famous Lion: Yet not a Beast, (as some blasphemous Hereticks have spoken, *horresco referens*, in these leproous times) no! here we must leave the Letter, and understand it Metaphorically. It is a Lion not to be found amongst men; (*meere men*) nor Angels. Would you know certainly who it is? The next verse will tell you. Behold! there you shall see standing in the midst of the Elders *A Lamb, as it had been slaine*; this is the Lion; for verse 9. you shall finde it was this Lamb, who was worthy to take the Booke, and to open the Seales thereof. Here the Lion, and the Lamb meet in one; plainly therefore, *The Lion, or the Lamb, is hee that was slaine, and hath redeemed us to God by his own blood*, even the Lord Jesus Christ, the root of David. He, and none other is the Lion of the Tribe of Judah.

Of the Tribe of Judah. viz. Of the Posterity of *Judah*; which excelled all the other Tribes in Courage, Dignity, and Renowne.

You must conceive, that here is an allusion to the Armoriall Ensigne, or Armes of that Tribe.

The

The Lord commands the children of Israel, Num. 2. 2. Every man shall pitch by his own Standard, with the Ensign of the Father's house: farre off about the Tabernacle of the Congregation shall they pitch. All the while they travailed in the Wilderness, they pitch their Tents as an Army round about the Sanctuary in a Square. The Israelites consisted of twelve Tribes.

Exod. 48. And these were divided into foure Regiments: To each Regiment three Tribes, 20.
 Revel. 21. which every one had a particular Standard or Banner, differing in colour, and forme, and in the Ensigne a Coat of Armes. 16.

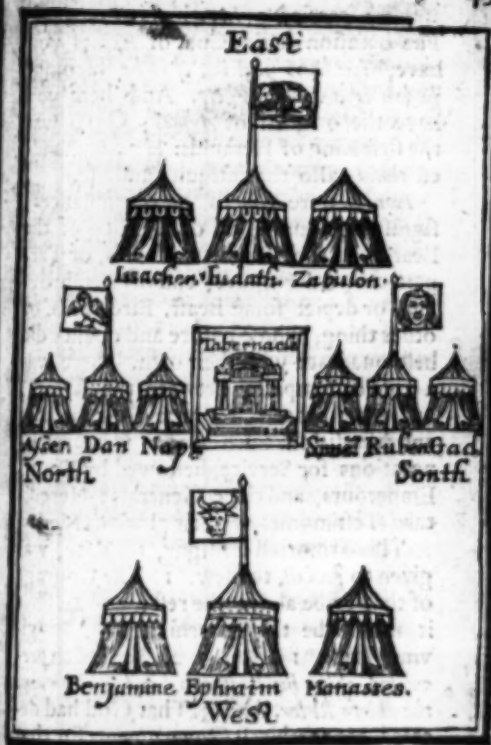
In the front were Judah, Issachar, and Zabulon.

In the Reare Ephraim, Benjamin, and Manasses.

In the North-wing, Dan, Aser, and Naphtali.

In the South-wing, Reuben, Simeon and Gad.

Judah carried a Lion in his Standard: Reuben a Man-drake, Ephraim an Ox, and Dan an Eagle.



99

Judah carried a *Lion* in his Standard. The occasion of this Coat of Armes you have, *Gen. 49. 9. Viz. Jacobs blessing. Judah is a Lions Whelp.* And here you have the originall of Armes; GOD was the first King of Heraulds: He commanded them; also the antiquity and use.

Armes were tokens, or resemblances, signifying some Act, or Quality of the Bearer. In their Banners, Shields, or Targets they did engrave, emboss, embroyder, or depict some Beast, Bird, Fish, or other thing, whose nature and quality did best quadrate with their own. There was a kind of sympathy between the Armes, and their bearers, to note their quality, and disposition. Such Armes were remunerations for Service, bestowed by Kings, Emperours, and their Generals: Hereditary Testimonies of their glorious Merits.

This armoriall Ensigne, *the Lion*, was given to *Judah*, to shew, 1. The Courage of that Tribe above the rest; and 2. That it should be the governing, the Law-giving Tribe, 1 *Chron. 5. 2. For Judah prevailed above his Brethren, and of him came the chiefe Ruler.* And 3. That God had decreed Monarchicall Government for that people, when they should be settled in a perfect

perfect state. And 4. That (*David* as the Type, & afterwards) at the fulness of time, the Lord Jesus Christ the Antitype, should be born of that Tribe according to the flesh, and lineally descended, through the Loines of many Kings, Successive one to another, as to his humane Nature. And so came forth *the Famous Lion of the Tribe of Judah*. For it is evident that our Lord sprang out of Judah. Heb. 7. 14.

And thus you have the sense, meaning, and exposition of the words.

2.

I shall now in the second place, give you the sum, and substance of all in one generall proposition, which I will give you in no other termes then the very words of the Text.

The Lord Jesus Christ is the Lion of the Tribe of Judah. For the evidence and demonstration of this *Thesis*, I will lay it out unto you in three Branches.

Doff.

1. That the Lord Jesus Christ is a Lion.
2. That he is *the* Lion.
3. That he is the Lion of the Tribe of Judah.

Branch. 1. *The Lord Jesus Christ is a Lion*.

The truth of this, with the reason, I will give you both together. It is both prophesied,

syed, and typified, Gen. 49. 9. *Judah is a Lions Whelp. Judah! this cannot be meant of the person of Judah, that's certaine: for he crouched, and bowed down to Joseph his younger Brother, and dyed in Egypt.*

Num. 24. 9

Therefore it must be understood first, of the posterity, of the Tribe of Judah. *The Offspring of Judah shall be a Lions Whelp:* but for what cause is he so described? *Propter dignitatem Regiam.* The Lion is *Rex quadrupedum*: The noblest of all fourefooted creatures: and the King of all beasts. *Pro. 30. 30. 31.* A Lion, and a King put together. In the 8, 9, and tenth Verse of that 49. cap. of Gen. you have a graphicall description of the Kingly power and Sovereignty that should be in the Tribe of Judah many Generations after: shewing, that Judah shall meet with many potent, and implacable enemies to conflict withall: that he shall conquer and subdue them all. Ver. 8. *Thy hand shall be in the neck of thine Enemies.* Ver. 9. *From the prey, my Son thou art gone up.* 1. *Judah shall teare his Enemies in pieces, as a Lion rents his prey. He stumped downe, he crouched as a Lion, and as an old Lion.* That notes a full victory over all his Enemies: The Lions crouching is not for feare, but because he hath

hath conquered his prey, and scattered all opposition; and now, lyeth downe by it in tryumph, feeding and resting himselfe in peace. So shall *Judah* tread on the neck of all his enemies, and sit downe in peace. But to raise it to the height, it signifies, that *Judah* shall be the Kingly Tribe, in which should be the Regall power. 1 Chr. 5. 2. *Judah prevailed above his Brethren, and of him came the chiefe Ruler.* This signified, *Vers. 8. Thy fathers Children shall bow downe before thee. Vers. 10. The Scepter shall not depart from Judah, nor a Law-giver from betweene his feet, untill Shiloh come:* And this was fulfilled in *David* first, and in *Solomon*.

But though the Prophecie were in part fulfilled in the temporall Kingdome of *Judah*, yet chiefly all is verified in *Christ*; and it hath its complement in the Kingdome of *Christ*, and is interpreted, and fully fulfilled in my Text. *Jesus Christ* is the Lyon of the Tribe of *Judah*, which words are nothing but a Periphrasis, an elegant metaphoricall description of the Kingdome of *Christ*: *Jesus Christ* is a Lyon; that is, *Jesus Christ is a King: Christ a King.*

Promised, *Jerem. 23. 5. Behold, the days come*

come, saith the Lord, that I will raise unto David a righteous branch; and a King shall reigne and prosper, and shall execute judgement and justice in the Earth.

Born. Matth. 2. 2. Where is he that is born King of the Jewes?

Proclaimed, Zechariah 9. 9. Rejoyce greatly, Oh Daughter of Zion, shout Oh Daughter of Jerusalem! Behold thy King cometh unto thee: he is just, and having Salvation, &c. Inaugurated, Matth. 21. 5.

Leo Coro-
natus.

Crowned, Psal. 21. 3. Thou settest a Crown of pure Gold on his head. Cantic. 3. 11. Go forth yee Daughters of Zion, and behold King Solomon. That is, Jesus Christ, with the Crown wherewith his Mother Crowned him in the day of his Esponsals. Revel. 6. 2. He had a Bow, and a Crown was given him. Cap. 19. 12. On his head were many Crowns. And verse 16. Thus runs his royall Title KING OF KINGS, AND LORD OF LORDS.

Leo reg-
nans

He was qualified with all Kingly graces, and gifts. He was annointed a King. The משיח Xp̄s Psal. 45. 7. God, the God hath annointed thee with the oyle of gladnesse above thy fellowes. Of old they did annoint their Kings; but Christ had an Uction above all other Kings. See

had a Viall of oyle poured on his head ; *Jehu* 1 Sam.
 a box of oyle, *David* a horn of oyle : eve- 10. 1.
 ry one had their measure : But Christ was 2 King. 9.
 annointed, not with materiall oyle, as 3.
 they, but with the Holy-Ghost, and that 1 Sam.
 with all fulnesse : God gave the Spirit un- 16. 13.
 to him, *non ad mensuram*, Not by measure. *ὅχι ἐν*
 He was annointed within, and without, *μέτρῃ.*
 all over.

1. Within, his inward Unction was
 with Kingly graces. There are certain
 gifts, and qualifications requisite for the
 discharge of the Kingly Function ; with-
 out which no Monarch can weild the Scep-
 ter happily. 1. Strength and Courage :
 the King must be a mighty and a valiant
 man to defend his people, and fight their
 Battels. 2. Wisdome, and understanding,
 to discern between good and bad, and to
 judge his people, 1 King. 3. 9. 3. Justice,
Prov. 16. 12. *The Throne is establisht by*
righteousnesse. 4. Mercy, *Prov.* 20. 28.
Mercy and truth preserve the King, and
his Throne is upholden by mercy. All these
 were eminently, yea infinitely in Jesus
 Christ ; and therefore he was meet to be
 a King. He was a *Lion*.

1. The *Lion* is strongest among Beasts,
Prov. 30. 30. Courageous, and Magna-
 nimous

nimbus. So Jesus Christ, he excelled all others in power, might, and courage. *The Government is upon his Shoulder.* And he is called the mighty God. *Isa. 9. 6. All power is given him in Heaven, and Earth.* *Matth. 28. 18. He is the Almighty.* *Act. 1. 8.* Christ is the generous Lion of undaunted Courage, and invincible strength, to grapple with the Hunters, and savage Creatures.

Gesner.

2. The Lion is an Emblem of Wisdom, as well as of Strength, a Creature that hath great Sagacity. Strange things are written of the wisdom and policy of the Lion, (by, and by you shall meet with some of them) He is crafty in waiting for the Prey, watching his opportunities. *Psal. 10. 9. He lyeth in wait secretly, he lurketh in his Den.* He is subtle in deceiving the Hunter: When he is hunted, sometimes he goeth forward, sometime backward, and sweeps out his footsteps that are from the Hunter, with his tail that no track of his may be found. When it became a Proverb, *Leonis Vestigia queris.*

In this grace also Christ excelled all others. *Solomon* was famous for wisdom (for he had sought it of God) for the

was none like him before, nor after. But behold I here is a greater then Solomon, a wiser then Solomon; the Lord Jesus Christ. In him are hid the treasures of *Wisdom*, and *Knowledge*, Col. 2. 3. And *wisdom* (for Government) is better then Strength.

3. In the Lion is observed strict Justice. *Non punit ultra condignum*; If any one hit him, or throweth a dart at him, & hurts him not, the Lion will onely rush against him that strook the blow, & throw him down, but not hurt him: If any wound the Lion, and draw blood, the Lion will turn again, and teare him, but not to death; but if any kill the Lions Whelp, the Lion will slay him.

In this grace of Justice Christ excelled all others. *He shall order his Kingdome, and establish it with Judgment, and with Justice for ever.* Isa. 9. 7. *He loveth righteousness and hateth wickednesse.* Psal. 45. 7. *A Scepter of righteousness is the Scepter of his Kingdome.* Heb. 1. 8. *He is Melchisedec, King of righteousness,* Heb. 7. 2.

4. In the Lion also is clemency, and mercy. He is benevolent to mankind, spares them that prostrate to him, and will not hurt Women, nor little Children.

And in this grace also Christ exceeded

all others, *Matth. 21. 5.* Behold! the King cometh unto the Meek, and sitting upon an Asse, and a Colt, the foale of an Asse.

Isa. 42. 2. He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3. A bruised Reed shall he not breake, and the smoaking Flax shall he not quench.

Luk. 19.

47.

Matth. 9.

36.

Heb. 2.

17.

He wept over Ierusalem, and had compassion on the multitude. He was a faithfull, and a mercifull high Priest; And he was a faithfull, and a mercifull King. See the oyle with which he was inwardly annointed, poured upon his head altogether. *Isa. 11. 2.* And the Spirit of the Lord shall rest upon him, the Spirit of wisdom, and understanding, the Spirit of Counsel, & might, the Spirit of Knowledge, and of the feare of the Lord.

Here are his Kingly graces, his Lion-like qualifications, whereby he was fitted to weild the Kingdome. No man, Angell, nor Arch-angell; none in Heaven, and Earth, can be found meet to under-go the Office, onely Jesus Christ, God-man could beare it.

You have seene how the Lion, Messiah the Prince, was annointed within.

Now secondly, I will make out his title to the Crown: He had an external

Unction

Unction, he was annointed a King. The ancient annointing of Kings, was an outward manifestation, and declaration to the whole World, of their undoubted Right, and Title to their Kingdomes; it was also a publick Assignment.

And this externall Unction had Jesus Christ; not with materiall oyle, but he had a full, and undoubted right to the Government: He was no usurper, he had a solemn calling from God the Father to this Office; and from him he derived a three-fold right.

The Kingdome was his.

1. By Assignment from the Father; *Psal.*

2. 6. *I have set my King upon my holy Hill of Zion. Act. 2. 36. Therefore let all the house of Israel know assuredly, that God hath made that same JESUS who was crucified, both LORD, and CHRIST.*

2. By inheritance, *Psal. 2. 7. I will declare the decree: the Lord hath sayd unto me, Thou art my Son, this day have I begotten thee. Heb. 1. 2. God hath appointed him heire of all things. Even the wicked Husbandmen acknowledged thus much, This is the heire, Mat. 21. 38.*

3. By free Donation, *Psal. 2. 8. Aske of me, and I shall give thee the Heathen for thine*

thine Inheritance, and the uttermost parts of the earth for thy possession.

By this time, the first branch, or Proposition is true and evident. Christ is a Lyon, that is, A King. Therefore as after the anoynting of *Jesus*, they blew with Trumpets, and proclaimed, saying, *Jesus is King*: So here, having seen the anoynting, I blow the Trumpet, & proclaim, *Behold, Christ is King: Behold, Christ is King.*

Branch 2. The Lord *Jesus Christ* is
ὁ λέων, The Lyon.

The Lyon of Lyons; The most excellent Lyon, the onely Lyon. Christ is a King, and there's no King but Christ.

κατ' ἐξ-
οχῆν.

εἰς κόρυμπας, εἰς βασιλεὺς, *Isa. 43. 11.*
I am the Lord, and beside me there is no Saviour. The cheife Priests sayd, *We have no King but Caesar.* Christians must say, *We have no King but Christ.*

Joh. 19.
15.

Ob.

Dan. 2:
35.

But haply, some will object, Are there not many other Kings? Were there not Kings of *Israel* and *Judah*? Had not *Egypt* their *Pharaohs*, and the *Philistines* their *Abimelechs*? Do wee not read in *Daniel*, of the head of Gold? the Silver break

breast and armes? the Brasse belly and
thighes? the Iron Legs? the four ancient
and famous Monarchies? Did wee never
heare of the Emperours of the West? And
are there not many Kings at this very day,
in the World? What, is there but one Ly-
on in the Forest?

I answer with Saint Paul, *There are* 1 Cor. 8.
Lords many: many Kings: And Saint 50.
Peter mentions, The King as supreme, and
that as an Ordinance. But such a King as
the Lord Jesus Christ is not in the whole
World. And I will shew you some diffe-
rences between Christ the King, and all o-
ther Kings.

1. Christ is the onely absolute, supreme,
soveraigne, independent King; the onely
Lord Paramount: all other Kings have but
a derived, delegated power from him. *Pro.*
8 15. By me Kings raigne (saith the Lord
Jesus, the wisdom of the Father) *and*
Princes decree Justice. All other Kings are
but subordinate, Viceroyes, Lord-Depu-
ties.

2. All other Kings are men, meer men;
Jesus Christ is God and man; as he is *the*
man Christ Jesus, so he is God over all, 1 Tim. 3.
blessed for ever. No other King *God-Man*, Rom. 9. 5.
but he.

3. In regard of bounds: all other Kings they have Dominion only over some part and a little part of the World: Indeed there have been Monarchs that have styled themselves Emperours of the World; but they were mistaken two wayes: First, in their times scarce halfe the habitable part of the World was discovered: Secondly, Had they had all they layd claime to, it was but to the lower and baser part of the World, *the Earth*: But the Lord Jesus Christ hath an universall Kingdome. *Psalm 72. 8. He shall have Dominion from Sea to Sea, and from the River unto the ends of the Earth. v. 9. They that dwell in the Wilderness shall bow before him, and his enemies shall lick the dust. v. 10. The Kings of Tarshish, and of the Isles shall bring presents: the Kings of Sheba, and Seba shall offer gifts. v. 11. Yea, all Kings shall fall down before him, all Nations shall serve him.* He is King of Kings, and Lord of Lords; yea he is King of Heaven and Earth, and of all things in them. There is no universall King but he.

4. In respect of duration: All other Kings are men that dye, and their Kingdomes have their fatall periods: few Kingdomes continue above five hundred years.

We use to say, So many yeares raigned the Chaldeans and Babylonians; so many the Medes and Persians, so many the Gracians, and so many the Romans (that I meddle not with the fatall mutations in our Nation.) The Lord often speaks to earthly Kings in his wrath, *The Lord hath rent the Kingdome of Israel from thee; saith Samuel to Saul: even this day he hath done it, and hath given it to a neighbour of thine, that is better then thou.* And this was the Writing, that was written concerning Belshazzar, *Thy Kingdome is divided, and given to the Medes and Persians.*

But unto the Sonne; unto the Lord Jesus Christ, the Father saith, *Thy Throne O God is for ever and ever.* God the Father speaks concerning his Son, as Jupiter is brought in speaking of the Romans:

*Hic ego nec metas rerum, nec tempora pono,
Imperium sine fine dedi.*

His seed will I make to endure for ever, and his Throne as the dayes of Heaven. His Throne shall be as the Sun before me. It shall be established for ever as the Moon: and as a faithfull witnesse in Heaven. S E L A H.

The Angell Gabriel was sent from God to the Virgin Mary, with this Oracle, *Thou shalt conceive, & bring forth a Son: and shalt*

1 Sam.
15. 28.

Psal. 89.
29. 36. 37.

Luk. 1. 37.
32. 33.

shall call his name *Jesus*. He shall be great, and the Lord God shall give unto him the throne of his Father *David*. And he shall reign over the House of *David* for ever, and of his Kingdome there shall be no end. *Jesus Christ* is the *Lyon*. The *Lyon* is a Creature (as *Pliny* writes) that lives long to an incredible age, but *Christ* is the *Lyon* that never dyes. And there is no eternall King but *Christ*.

You have the second Branch or Proposition: I passe to

Branch 3. *Jesus Christ* is the *Lyon* of the Tribe of *Judah*.

First, And according to the Letter, He was King of *Judah*. He had a just right, and title to the temporall Crowne and Kingdome. He was of the Seed of *David* according to the flesh; lineally descended from his loynes, and by undoubted succession the King and Prince, being of the Kingly race. This will appear by the Genealogies. Saint *Matthew*, chap. 1. set downe the Pedegree of *Ioseph*, the Husband of *Mary*, his supposed Father. He descended from *David* through the loynes of *Salomon*. Saint *Luke*, chap. 3. 23. describes

cribes the Pedegree of the Virgin *Mary* his Mother that bare him; shee descended from *David* through the loynes of *Nathan*.

The Husband and Wife were both of the same Family; and therefore Christ had a title to the temporall Kingdome, Crown, and Dignity, both by the Fathers and Mothers side. Heralds came from the East to proclaime him King there, saying, *Where is he that is borne King of the Iewes? For we have seen his starr in the East.* *Matth.* 2. 2. This *Pilate* subscribed, and would not revoke it, *Iesus of Nazareth the King of the Iewes.*: He was a Lyon true bred.

But as for this temporall Kingdome and Dominion over *Judah* & the other Tribes, our Lord *Iesus Christ* would not meddle with it. Hee had indeed, *jus ad rem*: but would never take possession. They would have taken him by force to make him King, *Joh.* 6. 15. but he perceiving it, departed, and hid himselfe in a Mountaine. Hee departed from his owne right: abdicated the earthly Kingdome, and would not meddle with it.

Therefore secondly, By the Tribe of *Judah*, wee must understand the same thing that is signified by *Mount Sion*, and the
City

City of the living God: and, the heavenly Jerusalem, Heb. 12. 22. And what is that Vers. 23. will tell you, The generall assembly and Church of the first borne, which are written in Heaven. The whole company of the Elect, who are ordained to life eternall.

Christ is the King of his Church, and the Church is Christs Kingdome: The Elect in the company of true Beleevers are his subjects, and none else. Psal. 2. 6. I have set my King upon my holy hill of Sion: that is, over the Church. As Pharaoh made Joseph Governour over all his House, so God the Father made his Sonne Jesus Christ King, and Governour of the house of God; that is, the Church of God. The Nathanael confesseth in his little Creed John 1. 49. Thou art the son of God: thou art the King of Israel: His peculiar jurisdiction is over the Church,

Quest. But is not Christ a great King over all the Earth? Psal. 47. 2.

Ans. Christ hath a twofold Kingdome.

1. Regnum potentia: his Kingdome of power; by which, as God, together with the Father, and the holy Ghost, hee powerfully rules over all Creatures in Heaven

and Earth. And so all Men and Women in the World are his Subjects; yea, whether they will or no.

2. *Regnum gratia*, The Kingdome of grace: Whereby as Mediator, hee calls and governs his Church and chosen: And in regard of this latter he is sayd properly, and peculiarly to be the King of his Church, and of his Church onely.

Thus you have seen:

1. *That Christ is a Lyon, a King.*
2. *That he is the Lyon, the onely King.*
3. *That he is the Lyon of the Tribe of Judah.*

Now attend to the reason of all together. Why must the Lord Jesus Christ be such a Lyon? such a King?

He must be a Lyon, a King, because he is Mediator of his Church. This great and high office of a King was so necessary, that the Church could never have been saved, except Christ had born it. *Reason.*

A Mediatour is for the reconciling of parties that are at variance: and hee that undertakes the work, must be in grace and favour with both parties, and he must deal, not onely between, but with both parties; with the party offended, and the party offending. Here the parties at odds, are God and

and Man: God is the party offended, Man is the party offending: You know how the quarrell began; man by transgressing against the Commandement, and eating of the prohibited Tree, highly provoked God: here came in the enmity, and man cast under an eternall curse; and must have remained under the sentence of death for ever, without a Mediator to take up the quarrell, and make peace. The Lord Jesus

Gen. 3.

1 Tim 2.

3.

Christ undertakes this office. *There is one Mediator between God and man: the man Christ Jesus.* He therefore must deal and negotiate with both parties; and to this end he puts himself upon a threefold office of a Prophet, Priest, and King.

1. And first hee deales with the party offended; with God for men. This he doth in his Priestly office. *Every High Priest* Heb. 5. 1. *saith the Apostle, is taken from among men, is ordained for men [τὸν ἀπὸς τῶν ὄντων] in things pertaining to God, that he may offer gifts and sacrifices for sin.* Here you see he deals with God, on the behalfe of the offending, and how? by offering sacrifices: that is, by way of satisfaction. The sentence was out, *That day thou eatest that day thou sinnest, thou shalt dye certainly.*

tainly. Gods justice now could not be satisfied, nor any reconciliation made without death; no nor without the death of such a person as was without sin, without any exception; yea such a person as must be God as well as man, because the satisfaction must be infinite. Jesus Christ is willing (Oh the infinite grace of the Lord Jesus Christ!) to negotiate in this great businesse with his Father: and on mans behalfe he doth three things. 1. He suffers whatsoever man should have suffered, to satisfie God and acquit sinfull man. They write of the Lyon, that he alwayes hath a quartain ague: I am sure Jesus Christ, the *Lyon of the tribe of Judah*, hee had a quotidian for us. *Hee was a man of sorrowes, well acquainted with griefe*, from his birth to the Crosse: Yea, he dyed a bloody and a most accursed death, to appease the wrath of God, and slay the enmity. And here the Lyon becomes a Lambe; brought as a Lambe to the slaughter: and is the very Lambe mentioned in the next Verse, which stood in the midst of the Elders, as it had been slaine. Thus he satisfieth.

A second businesse he doth for man, is, as a Priest, to pray, and intercede to, and with his Father, that his Sacrifice may be available,

Eph. 2.

16.

Isa. 53.7.

Rev. 5.6.

Joh. 17.
20,

availeable, and effectuall to the salvation of his Church. *I pray (saith Christ) for these with me now, and for all them that shall beleve on me.*

Thirdly, He doth ingage to his Father that all that the Father hath given him shall beleve. That hee will work faith in them by his Spirit, *John 6. 3. All that the Father giveth me, i.e. all the Elect, shall come to me, i. e. they shall beleve.* Thus Christ is an agent for man with God. And in the Priestly office, he purchased his Kingdom. Therefore, saith God the Father, *will I give him a portion with the great, and he shall divide the spoyle with the strong; because he hath poured out his soule unto death; and was numbred with the transgressors, and bare the sins of many, and made intercession for the transgressors.*

Againe secondly, it is necessary, that he deale and negotiate on Gods part, with men; and this he doth as

Prophet.

King.

1. As a Prophet: He is sent out of the bosome of his Father unto men, to open up the Book, *Revel. 5. 7. 9.* to declare and make knowne the secret counsell and

of God concerning the great work of redemption: what a new contract is drawne up between the Father and the Son; what Jesus Christ hath done for man; how he hath satisfied his debt, which he was not able to pay, and how God hath accepted of it, for all those that do beleieve in him. The summ of which negotiation you have, John 6. 40. *And this is the will of him that sent me, that every one that seeth the Son (i. e. beleeveth on him) may have everlasting life: and I will raise him up at the last day.*

2. As a King: To impute and apply that great benefit of *Redemption* to man, and to make it effectuell: And to accomplish this, he must be a *Lyon*, he must be a King, and that for these causes.

1. To gaine and gather his Kingdome: To gaine them first into the Kingdome of grace, and at last to gather them into the Kingdome of glory. Now to effect this, he must be a *Lyon*, a potent King; for he must conquer before he can raigne, yea he must make a double conquest. 1. Hee must conquer his subjects; he finds them all Enemies at first, all Rebels: it is truly said of all the Children of *Adam*: *This people hath a revolting and a rebellious heart.*

G

Now

Now these rebellious hearts Christ will subdue, and bring into subjection, making them a believing, a loving, a willing people. Christ cannot gaine a Subject into his Kingdome but he must first conquer. He also must conquer another Lyon, the Enemy Lyon: he is described by Saint Peter Epist. 1. chap. 5. Vers. 8. *Your adversary the Devill, as a roaring Lyon walketh about seeking whom he may devour.* In the power of this Lyon are all men and women of the World by nature. The Prince of the power of the ayre, that evill Spirit worketh in the Children of disobedience, Ephes. 2. The Lyon of the Tribe of Judah, shall conquer that roaring Lyon the Devill before hee can gather a Kingdome, and raigne.

Quest. But how doth he conquer the Devill? how doth he conquer his Subjects?

Answ. Hee conquerd the Devill, as was God, by force and might, by his infinite power. As man and Mediator, he conquered him by his blood, by the merit and efficacy of his passion. He took our flesh and blood, that through death he might destroy him that had the power of death, that is, the Devill. And deliver us who through feare of death, were all in

life time subject to bondage, Heb. 2. 14, 15. Her Spoyled Principalities and Powers, bee made a shew of them openly, triumphing over them in it; that is, in or upon his Crosse, Col. 2. 15. Faith seeth Christ upon the Crosse, as sitting in a tryumphall Chariot. Duo (saith Origen) in cruce affixi intelliguntur: Christus visibiliter, sponte sua, ad tempus: Diabolus invisibiliter, invitus, in perpetuum.

Hee conquers the rebellious hearts of his Subjects; and gathers together into one Joh. 11. Kingdome, the Children of God that were³² scattered abroad, by his voice, Scepter, and Sword.

By his voice. The Lyonesse, as the lear-^{Vocation.} ned write, brings forth her Whelps dead, and so they continue three dayes: then the other Lyon doth set out his voice, and roar over them, and then they revive and live. Christ is the Lyon, his people are his Whelps: They are all still-borne: Dead Eph. 2. 1. in trespasses and finnes. Christ lifts up his voice, and roares in the Preaching of the Gospel, by which he recovers the life of his people. Verily, verily, I say unto you, saith our blessed Saviour, Joh. 5. 25. The houre is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

By his Scepter: And that is the same
even the Preaching of the Gospel, *Psal.*
110. 2. *The Lord shall send the Rod, or the*
Scepter, of thy strength: that is, the Mi-
nisty of the Gospel, *out of Zion:* and by
it, *thou shalt rule in the midst of thine En-*
emies: Those that were enemies, by the
spirituall Scepter, thou shalt make the
loving Subjects, and a willing people, ver.
3.

By his Sword: And that's the same still
the Preaching of the Gospel. This is the
sharpe two-edged Sword that went out of
Christs mouth. *Revel. 1. 16.* this is quick
and powerfull, and sharper then any two-
edged Sword, peircing even to the dividing
sunder of soule and spirit, joynts and mem-
Psal. 149. *ber.* This is the two-edged Sword in the
hand of the Saints; which binds Hea-
thens Kings in Chaines, and Nobles in fetters
Iron: That is, the Gospel brings Hea-
thens Priiices and people into subjection to the
Lord Jesus Christ. This is that *Sword of the*
Eph. 6. 17. *spirit,* even, the Word of God, spoken of by
Saint Paul: And there you have the con-
summation of the conquest: Yes, when the
the spirit seconds the Word, when the ho-
ly Ghost carries it home to the heart. This
the Lyon, the King, the Lord Jesus Christ
conquers

conquers, thus he calls his subjects together into one Kingdome, by the Word outwardly Preached to the eare, and by the spirit effectually working upon the heart; moving, and sweetly perswading it to obey the calling of Christ.

2. Christ must be a Lyon, a King, to governe his subjects, his Church: Without Government no Society can stand; when there was no King in Israel, every man did what seemed good in his owne eyes: 6. and all things went to wrack. Christ must be a King, to give Lawes: So Christ: *There must Lawgiver*: even this Lyon: and to rule, so Christ; he rules in the hearts of his people, and governs them by his spirit, *They are led by the spirit of God, as many as are the sons of God.* Judah, that is, the Lyon of the Tribe of Judah, is his Lawgiver: And he doth not onely give Lawes, but (that which no King nor Potentate else in the World can do) he puts his Law in their inward parts, and writes it in their hearts, Jer. 31. 33.

3. Christ must of necessity be a Lyon, a King, to protect and defend his Church, people, subjects. The Lyon will stand to the defence of his young ones, even to the death; and having the prey in his paw,

the more any offer to take it from him, faster he holds it : So the Lyon of the Tribe of Judah.

The Kingdome of Christ is ever beset with Enemies, *The Heathen rage, the people conspire : the Kings of the earth set themselves, and the Rulers take Counsell together, against the Lord, and against his Anointed : against his Christ. They have taken onely, flesh and blood, but Principalities and Powers also; the Rulers of the darkness in this World, and spirituall wickedness in high places, to wrestle withall. And therefore without a strong Protector, this Kingdome would soone be dissolved and be desolate. Now the Lyon of the Tribe of Judah, the Lord Jesus Christ undertakes the protection of it. Hee will create upon every dwelling place of mount Zion, and upon her Assemblies, a cloud, and a smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And the Gates of Hell shall not prevail against it.*

Psal. 2. 1, 2, 3.
Eph. 6. 11.
Isa. 4. 5.
Matth. 16. 18

4. The Lord Jesus Christ must be the Lyon, the King, to exercise judiciary power, to execute judgement.

To bring Malefactors to condign punishment, to destroy the implacable

mies of his Church and Kingdome. He is therefore a Lyon, and a Bear too, *Hos. 13.*

7. Therefore will I be unto them as a Lyon, as a Leopard by the way will I observe them.

Verf. 8. I will meet them as a Bear that is bereaved of her Whelps, and will rent the Caul of their heart, and there will I devour them like a Lyon: the wilde beast shall tear them. *Luke 19. 27.* But those mixe enemies that would not that I should reign over them, bring hither and slay them before me.

Hee also must be a Lyon, a King, to distribute rewards to his good and faithfull Subjects. The Lyon doth teare in peices enough for his Whelps, and strangled for his Lyonesses, and filled his holes with prey, and his dens with Ravine: So the Lord Jesus, Divides the spoyle with the strong. He spoyleed Principalities and Powers, He ascended up on high, hee led Captivity captive, and gave gifts to men, *Ephes. 4. 8.* As a King hee will, hee will enrich his subjects with grace here, and glory hereafter: he will reward his followers, not for their merits sake, but for his mercies sake. He will say to one, Well done thou good servant, because thou hast been faithfull in a very little, have thou authority over ten Cities: And to another, Be thou also over five Cities. And

Nah um.
2. 12.

Isa. 53
2.
Psal. 68.
18.

Luk. 19.
17. 19.

Matth. they that follow him in the Regeneration
 19. 28. 29. when Christ the King shall sit in the throne
 of his glory; they also shall sit upon twelve
 thrones, judging the twelve tribes of Israel.
 And every one that hath forsaken houses, or
 Brethren, or Sisters, or Father, or Mother,
 or Wife, or Children, or Lands, to become
 his subjects, shall receive an hundred fold
 and shall inherite everlasting life.

Thus have you the generall Do-
 ctrine.

3. Before I come to make application
 of it, I will addressse my selfe to my third
 task, and returne to the parts of the Text
 and take a review of them; and speake
 something to them, and observe something
 from them distinctly and very shortly. The
 parts you may remember are two.

1. The Trumpet sounded.
2. The sight, or shew presented.

1. For the first: The Trumpet sou-
 ded. *Behold!* This demonstrative, as it
 points to some admirable thing, so it is
 word of command. Here

Observe, It is the duty of every Chri-
 stian to behold the Lord Iesus Christ. As
 Saint John the Divine is here called upon

to behold; so is every one enjoined to eye the Lyon: that is, the Lord Jesus: John the Baptist calls as much upon his Disciples, *to behold the Lambe of God which taketh away the sins of the World*, John 1. 29. Even Pilate could call unto the Jews, saying. *Behold your King!* John 19. 14.

But why must we alwayes set our eyes upon Christ? There are many reasons: I will fasten onely upon one, namely, Wee must alwayes behold him, that wee may imitate and follow him. *Behold thy King*, Zach. 9. 9. saith the Prophet Zechariah, how he cometh, *he is just, meeke, and lowly*. And why must we thus behold him? Christ himselfe will give you the reason, *Matth. 11. 29.* that you may learne of him *to be meeke and lowly in heart*. *I have given you my example*, saith the Lord Jesus, *John 13. 15.* that you should do as I have done to you. Judah had a Lion in their Standard, and that they wereto follow. Jesus Christ is our Standard, *The root of Iesse*: i. e. Christ, springing out of *Dauids stock*, shall stand for an *Ensigne of the people*. *Luke 2. 34.* Behold, saith *Simeon*, *this Childe Iesus*, is set as a signification, for a Banner, which shall meet with contradiction: a military signe. It

is

is our duty to follow our Ensigne, and that is a Lyon.

2. You have heard the Trumpet sounded: I will now lead you to the second part of the Text, *Viz.* The sight, or shew, *The Lyon of the tribe of Judah*: and why of the Tribe of Judah? The Apostle shall give you the reason clearly, *Heb. 7. 14. For it is evident that our Lord sprang out of Judah.*

Observe then, the Pedigree of this Lyon. He came out of the loynes of Judah, the fourth Son of Jacob, and was born in that Tribe. In the words next following my Text, Christ is called *the root of David*: which metaphoricall expression doth imply two things.

1. That Christ indeed is *Dauids* root. *David* sprang from him. *David* in spirit called him *Lord*, and hee might also call him *Father*, for Jesus Christ is *the everlasting Father*, *Isa. 9. 6. All things were made by him, and without him was not any thing made, that was made, John 1. 3.* Even *David* had his originall from him.

Matth.
22. 43.

Secondly, and most properly, the meaning is, that *David* was the root of Christ: that is, Christ sprang from *David*. God raised up Christ out of the decayed House

of David, by his mighty arme. So plainly
*Iſa. 11. 1. There ſhall come forth a Rod out
 of the ſtemme of Jeſſe, and a branch ſhall grow
 out of his roots.*

You have both together, *Revel. 22. 16. I
 am (ſaith Chriſt) the Root, and the Off-
 ſpring of David.* I bear David, in regard
 of my Deity: and I come of David, in re-
 gard of my Humanity: The whole a-
 mounts to thus much, *That Chriſt is Man.*
 He is God of the ſubſtance of his Father,
 begotten before the Worlds: and Man
 of the ſubſtance of his Mother, borne in
 the World: Of a reaſonable ſoule, and
 humane fleſh ſubſiſting. *Jeſus Chriſt our
 Lord was made of the Seed of David, ac-
 cording to the fleſh, Rom. 1. 3.* He took our
 fleſh, he took all our infirmities, *ſin onely* Heb. 4
excepted. 15.

4. I have by Gods gracious aſſiſtance fi-
 niſhed the Doctrinall part: I enter now
 upon my fourth and laſt taſke, but not
 the leaſt: It is, to make application. Put
 all together that I have ſpoken, and it will
 be profitable. 1. To inſtruct. 2. To con-
 vince. 3. To exhort. 4. To comfort. I
 ſhall proſecute theſe diſtinctly: the Lord
 order and direct my tongue, and rightly
 diſpoſe your hearts for the obedient re-
 ceiving

ceiving of the word. Behold, and hearken.

- I. And first it wil serve for our Instruction. From all that hath been said, we may gather divers *πορίσματα*: Corollaries, Confectary conclusions; as additions for our better information, concerning *this Lyon, this King*.

Obs. 1. Quale Regnum.

What manner of Kingdome, the Kingdome of Christ is: A Spiritual, not a temporall Kingdome.

The Conquest of temporall, and earthly Kings, is of Countries, Cities, Castles, Navies. The Conquest of Christ our King, is of the hearts of his people; he brings them into subjection. The Rule of Temporall, and Earthly Kings, is over the bodies, and goods of their Subjects. But Christs Throne is set up in the Soules of his people; by his Spirit he rules in the inward man. Temporall Kingdomes are obtained, & defended by force of Armes, carnall Weapons, the Arm of flesh; but Christs Kingdome is won, and maintained by Spiritual Weapons; the Word, and Spirit. *For the Weapons of our Warfare are*

not

not carnall, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it selfe against the Knowledge of God, and bringing into Captivity every thought to the obedience of Christ. 2. Cor. 10. 4. 5. Christ himselfe renounceth all temporall, and earthly Dominion. Thus Iesus answered Pilate: *My Kingdome is not of this World; if my Kingdome were of this World, then would my Servants fight, that I should not be delivered to the Jewes; but now is my Kingdome not from hence,* Joh. 18. 36. In respect of Dominion, Right, and Title; all the Kingdomes of the World are the Lord Iesus Christ's. He hath *jus ad rem*: But in regard of Possession, and use, hee abdicates all. He never owned any temporall Possessions: *When they would have come, and taken him by force, to make him King, he departed alone himselfe, and hid himselfe in a Mountaine,* Ioh. 6. 15.

The more is their folly, that by being Subjects of Christs Kingdome, expect chiefly temporall good things, Riches, Honours, and Pleasures. So the Jewes, they alwaies dreamed of a worldly Kingdome, and yet expect a *Messiah* to come with outward Pomp, and worldly Glory.

Yea

Matth.
20. 21.

Yea the very Apostles were nibbling at this *Act. 1. 6. Wilt thou at this time restore the Kingdome to Israel?* And the Mother of Zebedees Children lingred after this. *Grant that these my two Sons may sit, the one at thy right hand, and the other on thy left, in thy Kingdome.* She meanes a temporal Kingdome: But what saith Iesus Christ to her? *Yee know not what you ask; are ye able to drink of the Cup that I shall drinke of, and to be baptized with the Baptisme that I am baptized with?* Can you drink of a cup of deadly Wine, with me? Can you endure to be plunged over head, and eares, in a flood of Afflictions? This you must look for in my Kingdome: Riches, and Honours, and Offices, these are not the good things of Christs Kingdome, no, no. *The Kingdome of God, is not meat, and drink, but righteousness, and peace, and joy in the Holy-Ghost, Rom. 14. 17.*

2. Against the Chiliaists, or Millenaries: That the 1000 yeares reigne of the Saints upon the Earth, is but a meer dream, a falshood, a grosse error. They fancy to themselves, that a 1000 years before the generall resurrection, Christ in his humane nature shall come to Ierusalem, where he was crucified: that all the Ma-

tyts, and Saints departed of the old and new Testament shall rise in their Bodys: and that they, and all the living Saints shall raigñ with him 1000 yeares. They shall subdue with bloudshed all wicked Princes, and disobedient Nations. They shall live without any disturbance from any enemy without, or within.

That they shall all live without sin, and without Ordinances: that they shall passe these 1000 yeares with all manner of earthly delights, begetting many children, eating and drinking, and making merry. This error, (first set a foot by that Arch-heretic *Corinthus*) I will not enter the lists to encounter it; I will not meddle with the controversy. I shall only speak a word, if it may be, to shame the fautors of this fond fancy. What, a Saint? and so addicted to carnall pleasures? Did Christ ever enjoy such an earthly Kingdome? Alas, alas! *The Foxes have holes, and the fowles of the Aire have nests; but the Son of man had not where to lay his head.* He contemned these low things. And what must the Saints his followers look for upon earth? Christ himselfe shall tell them: *If any man will come after me, let him deny himselfe, and take up his Crosse, and follow me.* Christ went

Matth. 8.

Matth.

16. 24.

went through this World bearing the Crosse; and shall the Saints look to wear Crownes here below? The generous Lyon will not eat any dead thing, or stinking carcase, only what is living, and sweet he takes his prey & eats it whilest it bleeds and trembles. These earthly things, riches, honors, pleasures, are but dead things, stinking carcasses. Surely all those whose hearts and affections feed upon them, they are not right whelps of the Lyon of the Tribe of Judah.

If you be not ashamed of the love of the World, *The lust of the flesh, the lust of the eyes, and the Pride of life*; The worlds Trifles, Pleasures, profits, preferments; Ye be ashamed to affect a temporall reigne, because Christ renounced it. I shall say no more to them that expect such a carnall raigne with Christ on earth; but what Saint *Augustine* saith to the Thiefe upon the Crosse, in his elegant *Prosopopœia*, *Lo* sayes the Malefactor to Jesus, *remember me when thou comest into thy Kingdome*. Kingdome, sayes *Augustine*, *Quid Regnum vides?* What royalty, Oh wretched man, dost thou behold? what Crown dost thou see, but a Crown of Thornes? what Robe? what Purple? but a Common Sou-
 die

1 Joh. 2.
16.

Luk. 23.
42.

Matth.
27. 29.

fers tattered Red-coat? what Scepter but a Reed? what homage, but the mocks and taunts of the raging multitude? what throne but the Crosse? what guard, but the barbarous executioners?

Here's Christs raigne upon earth; hee raigned in suffering, he conquered by dying, he tryumphed in the Crosse: go thou and be content to do likewise.

Obfer. 3. The Lord Jesus Christ is the *Eyem* of the Tribe of *Judah*; the King of his Church.

Then, the government of the Church is Monarchicall. This is the happineffe of the Church: Monarchy is the best Government, and Christ is the best King: And no King of the Church but Jesus Christ. *God hath put all things under his feet; and gave him to be the head over all things to the Church, which is his body, Eph. 1.22,23.*

Here at one blow, off goes the triple Crowne. The Popes Kingdome is overthrowne, and the High Priest of *Rome*, the Universall Bishop is deposed; if the Pope be King, then there are two Kings of the Church, and Jesus Christ is not T H E L y o n, the onely King.

Bellarmino grants it, that Christ is the onely King, and Monarch of the Church,

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which

which doth *spiritually* and *invisibly* govern it: yet saith he, the Church being corporall and visible, it stands in need of some one to be the visible and highest judge to decide controversies, to compose all strife about Religion, to ordaine all inferiour Officers, Bishops, Pastors, &c. To containe them in their duties, and keep them in unity; and the visible government of the Church must be Monarchicall. The Church of *Rome* hath found out other *Lions*, besides the Lyon of the Tribe of *Judah*: They usually called their Popes *Lions*. In 440. they had their *Leo Magnus* and ten since him have borne the same name. But the Pope must change his kind and be content to be another Beast. A roaring and a devouring Lyon we will allow him to be, who rents and teares the Saints of God. But Christ is the onely Lyon of *Judah*, the onely King of his Church.

That there is a visible, and externall government of the Church, distinct from the Politicall, by the word and discipline we affirme: But Jesus Christ hath ordained it not Monarchicall, but Aristocraticall. *Matth. 18. 17. & Acts 20. 17, 28. 1 Tim. 5. 17.* It must be governed by the Bishop

pastor

pastor

Pastors, Teachers, Elders, and Deacons; in the severall Precincts. The whole world is too large a Dioces for any one mortall Creature to take care of. The care of all Churches is beyond the strength of any one man. Onely the Lyon of the Tribe of *Judah* can open the Book, and read it to all Churches: Hee onely can rule, and govern all Churches. Christ himselfe is present to all his Churches; namely, by his Spirit, which is more to the advantage of all Churches, then his bodily presence would be, *Iob. 16. 7.* And therefore none of the Churches stand in need of the Pope, to give Lawes to them, or to govern them. He is an Usurper, and must down; Christ is the *Lion*, the onely King of the Church.

Observ. 4. Christ is the Lyon of the Tribe of *Judah*; that is, lineally descended from the Patriarch *Judah*. That may seem strange; why should not the Messiah have sprang rather out of *Reuben*? Because he was the first-born: *Judah* was the fourth Son of *Jacob*. The reason here-
 of you have, *Gen. 35. 22. Reuben went and lay with Bilhah his Fathers Concubine. He committed this foule sin, and Israel heard it: And for this cause he disinherited Reuben, and the blessing of the Birth-right*

Gen. 35.

22, 23,

24.

fell upon *Indahs* head. He became the *Lyon*; the Sovereignty and Princedome was his. Observe then, *Sin disinheriteth*: See this, *Heb. 12. 16.* Least there be any fornicator, or prophane person, as *Esau*; who for one morsell of meat, sold his Birth-right, 17. For ye know that afterward when he would have inherited the Blessing, he was rejected. Here you have 2 distinct examples to confirm this truth. First, the *Fornicator*, namely *Reuben*, who defiled his Fathers Concubine, and for that was disinherited. Secondly, *Esau* was the first-born, yet lost the Inheritance, the Lordship, and Dominion, because of his prophanenesse; For the sentence was passed from the mouth of God: *The Elder shall serve the younger, Gen. 25. 23.*

Haply, some vile, and desperate Sinner will make nothing of this. Tush, say they, let them looke to this that are borne to Lands, and great Possessions; our Fathers have not a penny to leave us, we have no Inheritance to loose: What, no Inheritance? *Then are you Bastards and not Sons.* Then God is not your Father; all the true Children of God have a two-fold Inheritance. The grace, favour, and blessing of God in this life, and eternall glory in the

the life to come. *They be Heires of God*, Rom. 8.
and joynt-heires with Christ. But to the un- 17.
 godly the Lord saith: Know yee, that the
 unrighteous shall not inherite the Kingdome
 of God: Be not deceived, neither Fornicators
 nor Idolaters, nor Adulterers, nor effeminate,
 nor abusers of themselves with mankind,
 nor thieves, nor covetous, nor drunkards,
 nor revilers, nor extortioners, shall ever in-
 herite the Kingdome of God.

Observ. 5. For our instruction: How
 miserable, deplorable, and desperate our
 condition is by nature: so lost, as that
 nothing in Heaven or Earth could recover
 us, but the power, strength, wisdom,
 goodnesse, and courage of such a Lyon as
 the Lyon of the Tribe of Judah. We are all
 borne dead (as you have heard) and
 should never have revived, if this Lyon
 had not roared over us. We are blinde by
 nature: *The naturall man receiveth not* 1 Cor. 2.
the things of the spirit of God, for they are 14.
soulisnesse unto him, neither can hee know
them: He is ignorant of God and of Christ,
 and of the will of God concerning mans
 salvation: and in that ignorance must have
 perished everlastingly, if the Lyon of the
 Tribe of Judah had not opened the Book,
 and unloosed the Seales thereof. *No man*

hath seen God at any time, the only begotten Son, which is in the bosome of the Father, he hath declared him, Joh. 1. 18. We were all by nature under the guilt of sin, under the wrath of God: we could never have been acquitted, we could never have been reconciled, but must have lain under Gods fierce anger for ever, if the Lyon of the Tribe of Judah had not stepped in between the party offended, and the party offending, and made peace: For Jesus Christ is our peace. And to effect this, the Lyon was forced to change his Kinde, and to become a Lambe: a true Paschall Lambe, and to be sacrificed for us. I beheld, saith Saint John, yerse 6. and loe! in the midst of the Throne and of the foure Beasts, and in the midst of the Elders stood a Lambe as it had been slaine. Behold the Lambe of God, which taketh away the sin of the World, Joh. 1. 29. For he is our peace, having abolished in his flesh the Enmity. And that he might reconcile both unto God, in one body by the Crosse, having slaine the Enemy thereby.

Eph. 2.
14, 15.
16.

1 Pet. 5
8.

We were in the Jaw, and Paw of the roaring Lyon: who could have snatched us out of his Fangs? We had been the Bond-slaves of Satan for ever: wee had been Captives in the Prison, in the Dun-

geon of Hell for ever; we had been utterly devoured, if the Lyon of the Tribe of Judah had not conquered the Lyon of the infernall Pit. But when he saw that there was no man, and wondred that there was no Intercessor, therefore his arme brought Salvation unto him, and his Righteousnesse it sustained him, O the depth of our miserie, in our naturall, in our lost condition!

Observ. 6. That from *Genesis* to the *Revelation*, the Church of God gives the same coat: viz. The Lyon: the Armes were given, *Gen. 49. 9.* And the same *Ensigne* is advanced here again in the Text more plainly. *The Jewes, and the Gentiles have all the same Christ.* One, and the same Lyon. Jesus Christ is the Lyon of the Tribe of *Judah*: And he is the Lyon of the Gentiles also; Jewes, and Gentiles are all under one Prophet, Priest, King, and Captain. All that are saved, from the beginning of the World, to the end thereof, they obtaine Salvation by Jesus Christ. There was never any way of Salvation but one. The ancient Patriarches, and Prophets; the ancient Jewes were all Christians; when *Moses* was persecuted in *Egypt*, he bore the reproach of Christ, *Heb. 11. 26.* When the Israelites sinned in the Wildernesse,

they tempted Christ, 1 Cor. 10. 9. The Prophets from the beginning preached Christ, and Salvation by the *Messiah* onely. Christ began at *Moses*, and went through all the Prophets, and expounded unto them in all the Scriptures: viz. Of the old Testament, the things concerning himselfe, Luk. 24. 27. All the Jewes beleived in the same Christ that wee do. *There is one*, and but one faith, Eph. 4. 4. And they were all saved by the same faith, in the same Christ; who was revealed by Oracles from Heaven, foretold, and prophesied by the Prophets, typified in the Sacrifices. Though Christ were not manifested in the flesh, till the fulnesse of time; though he was crucified in the last age of the World, yet the vertue of his death was effectually, and available for the Salvation of all the Elect, from the beginning of the World, to the end thereof; *Jesus Christ is the same yesterday, and to day, and for ever*, Heb. 13. 8. *He is the Lambe slaine from the foundation of the World*, Revel. 13. 8. The old people, and the new people, they are all of one House, and Family, and so have all one coat of Armes; The Lyon of the Tribe of *Judah*. All this Saint *Peter* shortly concludeth in the Councell at *Jerusalem*. But we beleeve,

that

that through the grace of our Lord Iesus Christ, we shall be saved even as our Fathers were. Act. 15. 11.

Obſerv. 7. The Lyon is a growing creature. Chriſt's Kingdome is a growing Kingdome. This is to be noted from Gen. 49. 9. to which this Text relates. The Patriarch Jacob there uſeth three ſeverall words, to ſignifie three degrees of the Lyons growth. 1. *נִרְיָא* Catulus a Lyons whelp. 2. *לֵוִי* Leo perfectus; a Lyon in full ſtrength, he couched as a Lyon. 3. *לֵוִי* Leo Major, as an old Lyon. Thoſe ſeverall words do ſet forth the beginning, Progreſſe, and complement of Chriſts Kingdome. Of the increaſe of his Government, and peace there ſhall be no end. Eſa. 9. 7. The bounds of Chriſt's Kingdome ſeemed at firſt but ſmall. In Judah was God known, his name was great in Iſrael: In Salem was his Tabernacle. Pſal. 76. 1. Salvation was of the Jewes only: John 4. 22. They were a very ſmall people in compariſon of the reſt of the Nations of the World. But afterwards Chriſt comming in the fleſh, he brings light to the Gentiles. And all the ends of the earth have ſeen the ſalvation of our God. Pſal. 98. 3. Chriſt is the ſtone which is cut out with out hands: (which being

Luc. 2. 32

being at first but small) he came a great Mountaine, and filled the whole ear: h. Dan 2. 34. 35.

These Observations I have propounded to you for instruction, and information. Now I shall passe on to

*The second Use, of Reprehension,
and that*

1. **O**F all those that do not bow down and prostrate before this *Lyon*, the Tribe of Judah. Such as receive not the Lord Jesus Christ to be their King; but reject him. That say, as those Ephraimites *Hos. 10. 3. We have no King, because we feare not the Lord.* Or, as those malignant Citizens, that hated Christ, and sent him this message: We will not have this man to reign over us. *Luke 19. 14.* or in the Language of those Heathen Kings, and mutineers. *Psal. 2. 2, 3. That take Counsell together against the Lord, and against his Anointed, his Christ, saying, Let us break their bonds in sunder, and cast away their cords from us.*

But are there any such? so desperately rebellious? Let that be tryed. The de-

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signe of a reprehension is not to charge at
 all adventure, but to convince, There go-
 eth more to make a subject of Christs
 Kingdome, then a naked, and formall pro-
 fession. All men, and Women in the
 world are under Christs Kingdome of
 power, and that Whither they will or no.
 But the question is, art thou a subject of
 Jesus Christ in the Kingdome of grace? I
 will give you some signes of tryal, whereby
 you may prove that. Knowledge. All that *signe. 1.*
 are the Subjects of Jesus Christ, they know
 their King: As it shall be at Christs second
 comming against men: *Every eye shall see*
him. Revel. 1. 7. So is it in the Kingdome
 of grace, when Christ comes into men: e-
 very eye sees him. They know Christ their
 King: his Natures, Person, Offices, Laws,
 his graces, and excellencies. No ignorant
 person is Christ's subject. *God delivers those*
from the power of darknesse. 1. Of Ignorance,
when he hath translated into the Kingdom of
his dear Sonne. Col. 1. 13.

Go no further then this Character, and
 alas! how few Subjects hath Christ? how
 many are there that know nothing of
 Christ more then his bare name, *Jesuu?*
 That they can sweare by: use it for a
 Charm, and bow to it; put of the Hat, and
 make

1 Sam.
25. 10.

Signe 2.

make a legge, or a curt'sy. But aske the any thing of his Person, Offices, Lawes of his Incarnation, Passion, Resurrection, Union with Christ, &c. and they have nothing to answer, but as *Nabal* did to *David's* servants:— Who is *David*, and who is the Son of *Jesse*? who is Christ? who is the Sonne of *David*, who is the Sonne of *Jesse*? They know him not.

Loyalty: Fidelity, Sincerity: to give him the whole heart.

It stands in Renouncing all other power, Serving of him, and none else, Loving him with all the heart, and trusting in him in *Kissing the Sonne*, Psal. 2. 12.

But alas! what abundance of disloyalty is there? how little true faith? It hath been formerly observed, that many were sworne servants to the King of *England*, that yet underhand were Pensioners to the King of *Spain*. So are there multitudes who took *Inramentum fidelitatis*, the oath of Allegiance, and fidelity to Christ the *Lyon*, the King, in their Baptisme: but they are Pensioners to the Devill: they serve him wholly, by sinning, Lying, Swearing, Killing, Stealing, Sabbath-breaking, Adultery, &c. There are disloyal wives, whorish women: who as they

they sit at table, will looke their Husbands in the face, and smile: and at the same instant tread upon the Toe of their Adulterous Lovers. So may the Lord, who is the Husband of the Church, complaine: *Ezek. 6. 9. I am broken with their Whored heart, which hath departed from me; and with their eyes which go a Whoring after their Idols.* They seem to fix their Eyes upon Christ: yet run after their Covetousnesse, and sinfull pleasures: contrary to the faith which they have plight with Christ, whom they call Husband.

Honour, and feare. *Honour the King.* *1 Pet. 2. 17. My Sonne feare God, and the King.* *Prov. 24. 21. Heer is the Character of a good subject, to honour, and fear his Prince.* Signe 3:

Quest. But Whereby is this Honour, and feare manifested?

Ans. By service, and obedience. Serve the Lord with feare. Psal. 2. 11. They that dwell in the Wildernesse shall bow before him. All Nations shall serve him. Psal. 72. 9. 10. According to this Rule, cometo the tryall of your selves and alas how few are there that are true, and faithfull Subjects to the Lord and King Jesus Christ? how few bow to this Lyon?
Do

- Do not the most say? if not in down right
Language, yet in their practise, do the
not speak as *Pharauh*? *Who is the Lord* the
Exo. 5. 2. *I should obey his voice? I know not the Lord*
neither will I let Israel go.
- Esa. 30. 8, 9. *May not the Lord write it before them*
a Table, and note it a Book: that this is
rebellious people? They many of them know
the Lawes of their Prince, and yet trans-
gresse against them, and walk contrary.
Christ saith, thou shalt not be angry with
thy Brother rashly: but they will con-
Matth. 5. 22. *tinue malicious, and revengefull.* Christ
saith, Thou shalt not look upon a Woman
Verf. 28. *to lust after her: but they have eyes,*
and hearts full of Adultery. Christ saith: swear
Verf. 34. *not at all: but they upon every light*
occasion, upon no occasion, blaspheme
the name of God, and take it in vain.
Verf. 44. Christ saith: Love your enemies, bless
them that curse you, do good to them
that hate you; but they continue full of
malice, returning rebuke for rebuke, curse
for curse, wrong for wrong, evil for evil.
Christ saith, He that will be my Disciple
Matth. 16. 24. *let him Deny himselfe: they make selfe*
God. Christ saith; Let my Disciple
Matth. 27. *up his Crosse, and follow me: They follow*
39, 40. *as the reviling Passengers! if thou be*

Son of God, come down from the Crosse, free us from the Crosse, or we will not follow thee? Christ saith, *Learn of me to be meeke, and lowly*, but they are fierce, and proud. Christ commandeth *saith, and love*: These are the two great Gospell-Lawes; but the most of the Children of men are full of unbelieve, and haters of the Brethren. O, what a little Kingdome is Christs Kingdome!

Sign. 4. Faithfull payment of Tribute; as *Augustus Caesar*, so the Lyon of the Tribe of *Judah*, Christ, the King of his Church, doth lay Taxes upon all his Subjects. And it is the Character of a right Subject, to render Tribute, to whom Tribute is due, and to give to *Caesar*, the things which are *Caesars*. And according to this rule, how small is Christs Kingdome in comparison? There is a Tribute of our time due to him; every seventh day is his: but alas! How many prophane persons give away that day to the Devill? Yea (which is more sad) how many are there in these daies, that mask under the name, and shape of Saints, that deny this Tribute altogether, and maintain it, that there is no such day due to Christ at all now under the Gospell: The morality of the Sabbath is

1 Joh. 3.
23.

Luk. 2. 1,

Rom. 13.
7.

is gone, every day is a Sabbath, no day is a Sabbath. This is the Doctrine of Devils, and Rebels against Jesus Christ. There is a tribute to go out of our time every day we live. There is a certain Kingdome (I remember not the name of it at present) in which there is sometimes (but rarely) a Fish taken; which by reason of the greatness, and excellency, and rarity, is the Kings Right, and Royalty, and therefore called *the Kings Fish*. The King always gives the bulck and body of this Fish to those that catch it; but he reserves to himselfe *Capita, & Caudas*, the heads, and the tailes, as a tribute, and acknowledgment that all was his, & due to him. In like manner, precious time, it is all Christs own, all due to him: yet he gives his Subjects the body of time; the body of the week, the body of the day: he reserves to himselfe onely *capita, & caudas*, the ends of time, the Morning, and the Evening, and what other convenient time may be deemed, these are his tribute: But how few pay this Little faithfully? How few who give to Jesus Christ a Morning sacrifice? How few with *Isaac*, go out to meditate in the Evening? How rare is to finde a man, that with *David*, will pay

and cry aloud, Evening, and Morning, and at Noon. Psal. 55. 17.

There is a Tribute due to Christ our King, out of our Estates; and here the poore Members of Jesus Christ are his Receivers. *Withhold not good from them to Whom it is due.* The poore are (in a sense) owners of some thing in our hands, we are but stewards under Christ, to distribute to them. I perswade my selfe, this kind of tribute, I mean *Almes*, is as unjustly, and brokenly paid in this City, and in this whole Nation, as it is in any part of the Christian World: and this, I feare, Christs Collectors, and Receivers will witnesse against this hard-hearted Generation.

There are extraordinary Taxes, upon extraordinary occasions; you are pretty well acquainted with them. Such there are in the Kingdome of Christ; in times of trouble, and persecution, Christ calls for thy Goods, Liberty, Life, for thy dearest blood. Tell me, art thou willing to part with these, when Christ requires them? Sign. 5.

A good Subject will fight for his King: *If my Kingdome were of this World, sayes Christ, then would my Servants fight, that I should not be delivered to the Jewes, Joh. 18. 36.* But alas! alas! how few Champions
I hath

- Dan. 3. 29.** hath the Lord Jesus Christ? *Nebuchadnezzar made a Degree, that every People, Nation and Language, which speaks any thing amisse, against the God of Shadrach, Meshach, and Abednego, shall bee cut in peices, and their houses be made a dunghill.* But now Hereticks that speak amisse of God, and of Christ, and of the Scriptures, and most horrid Blasphemers do swarm, and are, I had almost said, tolerated, and cherished. Who fights against them? Who opposeth them? Who contends for the faith, for the truth, and for the honour of Jesus Christ? To endeavour the increase and honour of his Kingdome. *In the multitude of people is the Kings Honour.* *Prov. 14. 28.* He that is a right and faithful Subject, will endeavour with all his might to bring in Subjects to the Kingdome of Jesus Christ. I will put you upon examination now. Let Magistrates ask themselves, whether they in their places, by executing Judgment, do seek to lessen Satans Kingdome, and to enlarge the Kingdome of Christ. Let Ministers ask themselves, whether they in their places, by preaching, and practise, by life and Doctrine, do endeavour to lessen Satans Kingdome, and advance the Kingdome

Jude, 2.

Sign. 6.

Kingdome of Iesus Christ. Let Parents, and Masters aske their owne hearts, whether they in their places do endeavour by private instructing of their Families, to bring their Children, and Servants, and all committed to their charge, out of the Devils Kingdome, into the Kingdome of Iesus Christ. And let all that are before me this day, aske their owne hearts, whether they do (out of a zealous desire of the increase, and honour of Christs Kingdome) incessantly pray, that all those that are held in captivity under Satan, under chaines of darknesse; that the Lord would translate them out of the Kingdome of darknesse, Col. 1.13. into the Kingdome of his deare Son. Do they daily pray, *thy Kingdome Come?*

7. For a ful-do. And not so much a new signe, as the sum of all before: Is sin? Is Satan cast out? Hath Iesus Christ his Throne in thy heart? Doth he rule in thee altogether? art acted, not by Satan, not by the World, not by the Flesh, but by the Spirit of Iesus Christ; then thou art his Subject.

But they that are not ruled, and governed by Christ, by his word, and Spirit, they reject Christ, and say, we will not have this Lyon, this King to Reigne over

Rom. 6.

11.

us. These are under another King; they reignes in them, and they have a King in them indeed; it is the Angell of the bottomlesse Pit, whose name is Abaddon, Apollyon, Revel. 9. 11. The Devill is the King, and they are his Vassals. These are under the wrath of God: And how dreadfull that is, Solomon will tell you; The Kings wrath is as the roaring of a Lyon, but his favour is as the dew upon the grass, Prov. 19. 12. And do they say? we will not have this King to reigne over us; they shall be subject at the long-run; if they will not bend in time, they shall be broken; if they will not come into the Kingdome of grace, they shall be subdued in the Kingdome of his power. I have said by my selfe, saith the Lord; the word is gone out of my mouth in righteousness, and shall not return, that to me every Knee shall bow, Isa. 45. 23. They that here will not kisse his golden Scepter, shall at the last and dreadfull day, be dashed in peices with his iron Rod. Then shall he say to his mighty Angels: Those mine Enemies that would not that I should Raigne over them, bring them, and slay them before me, Luk. 19. 27. Those that in time will not prostrate themselves to this Lyon of the Tribe of Judah, he will

Rom. 14.

11.

to them at last, a fierce, and furious Lyon;
and will rent, and teare them to peices,
when there is none to help.

Reprehenf. 2. Is Jesus Christ the Lyon
of the Tribe of Judah? This checks not
only the arrogance and boldnesse, but
also the madnesse and folly of all such as
provoke this Lyon, and rise up against him.
There are such, fighters against God, who
oppose themselves, and exalt themselves a- *Act. 1.*
bove all that is called God. This is Antichrist. *39.*
And as Saint John speaks in his first Epistle, *2 Thes. 2.*
Chap. 2. 18. Even now there are many An- *4.*
tichrists, whereby we know that it is the last
time. Not onely that Antichrist, the great *Revel.*
Whore of Babylon, sitting upon seven *17.*
Mountaines, with a Golden cup in her
hand, full of abominations and filthinesse,
and drunken with the blood of the Saints,
and with the blood of the Martyrs of Je-
sus. But all Hereticks and Blaſphemers
that rise up against this Lyon, *Viz.* Such
as rise up against the very person of Christ,
some against his Divinity, others against
his Humanity, and many against whole
Christ: Such as rise up against the Scrip-
tures of God, crying them downe for a
meer humane invention; such as rise up
and fight against the truth of Christ, the

Gospel of Christ, all the Ordinances of Christ, the Government of Christ. The my Beloved! Christs Gospel, Truth, and Government, are his Scepter: *The rule of his strength, which hee sends out of Zion.* These are the sharp two-edged Sword which cometh out of the mouth of Christ, where he conquers and rules in the midst of his enemies: And all such as oppose the true Ordinances, and Government of Jesus Christ, they set up their power against the power of Christ; they draw out the Sword against Christs Sword. Against these the Lyon of the tribe of Judah will roare, yea he will tear them in peices.

But especially he will be feirce and terrible against them that hurt, and kill the Whelps. But who are the Whelps of the Lyon? The old Patriarch Jacob shall tell you: *Judah is the Lyons Whelp, Gen. 49. 9.* Judah: that is, the Church and people of God: *The anointed of the Lord, the Prophets, and his Saints, Psal. 105. 14.* And here I may turne my reprehensions to lamentation: *Oh God! the Heathen have come into thine inheritance, thy holy Temple have they defiled, they have layd Jerusalem on heaps. The blood of thy Saints have they shed like water round about Jerusalem.*

Psal. 110.

2.

Revel. 1.

16.

Psal. 79.

3.

Vers. 3.

are become a reproach to our neighbours, a scorn & derision to them that are round about us. The Lord hath sent Prophets, & wise men, Matth. 23.
and Scribes, and some of them have they kil- 34.
led, and crucified, and some of them have they scourged, and persecuted from City to City.

I saw the soules of them that were beheaded for the witnesse of Jesus, and for the word of God: and which had not worshipped the beast, neither his Image, neither had received his marke upon their foreheads, or in their hands. Revel. 10.
4.

But it may be sayd, as the King answered Ester, *Who is he?* and where is hee that durst presume in his heart to do so? And Ester sayd, *The Adversary and Enemy is* Hester. 7.
5.
this wicked Haman. Hee was a great Favorite, politick, and potent; and hee presumed upon his owne greatnesse. So may I say, the Adversaries and Enemies that have done these things, are a wicked Generation; but how dare they doe these things? How dare they not? They are great in power, and riches, and strength, able to crush all that stand in their way; they are politick and crafty, who can over-reach them? they stand strong, and who can bring them downe? *They have* Vers. 6.
sayd, Wee will prevaile, who is Lord over Psal. 12. 4.
us? But

But can they prevaile against the Lyon of the tribe of *Judah*, whose Whelps they have injured and killed? Let me tell these deceitfull and bloody men, two or three things.

1. That there is no creature more tender of their young ones, then the Lyon: the Lyon will defend his Whelps from injury till he fall downe dead; I have read so much in approved Authors.

2. Let me tell them, they are indeed Lyons themselves, base savage Lyons of the Forest. *Dauids* cruell Persecutors were

Psal. 11.

13.

2 *Tim.* 4.

17.

gaping, ravening, and roaring Lyons. Nero was a Lyon, and such are all Tyrants.

But the Lyon of the Tribe of *Judah* is stronger then they: *Hee is the strongest among Lyons: and a King against whom there is no rising up*, *Prov.* 30. 30, 31. He is a foole that will contend with one that is mightier then himselfe, *Eccles.* 6. 10.

3. Let me tell them yet further; the Lyon may seem to sleepe a while, even whilest his Whelps suffer; but hee will rouse up and roare. Some write, that the Lyon never sleeps, but often seemes to sleep when he is most awake. I am sure

Psal. 111.

4.

the Lyon of the Tribe of Judah doth neither slumber nor sleep: Hee may seem to sleep,

but

but hee will awake as one out of sleep, and like a mighty man that shouteth by reason of wine: And he will smite his Enemies in the hinder parts; he will put them to a perpetuall reproach, Psal. 78. 65, 66

4. And lastly, let me tell them a Story which I have read in a learned and approved Author, which he relates, and affirms to be true: his end is to prove, as the strength, so the wisdom of the Lyon, above other creatures.

A Lyon and a Lyonesse, having Whelps, went both out to hunt for prey: In their absence a Beare entred their Den, tore and killed the young Lyons, not able to defend themselves; soon after the old Lyon, with the Lyonesse, returned to their Den, and finding their young ones slaine, they were filled with bitter grief and great rage: out they go together to finde out the Enemy, and be revenged; they quickly espyed the Beare, yet bloody, and pursued it: The Bear, to escape their fury, climbed up into a tree, and so got out of their reach for the present: The Lyonesse stood still at the root of the tree: the other Lyon went away, and ranged up, and downe in the Mountaines; till at last, he came where a man was hewing of wood.

He

He makes to the man; the poore man in feare let fall his Hatchet, and began to run away; after halts the Lyon, gets to him, casts his tayle round about him like a Girdle, embraced him and licked him; and by the strength of his tayle pulled him (led him, sayes my Author) whither hee would or no: First he brought him to his Hatchet, and pointed to it with his foot, to have the man take it up: he understood not the Lyons language: the Lyon then took up the Hatchet in his owne mouth, and so carryed it, leading the man into his Den. There he layd downe the Hatchet a while, looked upon the man, and then looked upon his murdered Whelps, made piteous moane, and then wound his tayle about the man againe, tooke up the Hatchet in his mouth, and (having shewed him that dolefull sight) led him directly to the tree where the Bear was on the top, and the Lyonesse standing at the root. The Lyon lookt up, shewed him the Bear; and then the man began to suspect, that it was the Beare that had done the wrong to the Lyon: He takes his Axe, heweth the tree downe falls the Beare, and the Lyon and his mate fall upon him, and tare him to peices: that done, the Lyon carryed the
man,

man, with the Hatchet, just to the place where he found him, and there left him unhurt, to hew wood againe.

This is credibly related: I will not warrant the Story to be Gospel, but I will warrant the application to be no lesse. Tyrants and Persecutors, that murder the *Whelps of the Lyon of the tribe of Judah*, that massacre the Saints of Christ, are usually called Bears in holy Writ:

Dan. 7.8.

For their security and safety they climb up their tree; and their towre is the arme of flesh: their greatnesse, their multitudes, their amunitions, their military skill, their riches, their freinds *The rich mans wealth is his strong City, and as a high wall in his owne conceite, Prov 18. 11.* They think in their ruffe and gallantry, that none can pluck them down; they vaunt, who shall us controule! How soon can the Lyon of the Tribe of *Judah* fetch Hewers out of the Mountaines, and hew down their Tree wherein they trusted, and teare them in peices, when there shall be none to help? Jesus Christ can soon call in *Carpenters*, to cut and saw of the hornes which have scattered *Judah, Israell, and Jerusalem.*

Zech. 1.
12.

Vers. 19.

And he will certainly do it. I will passe their doom (yet not I, but the Lord) and so

so leave them. Therefore the Lord will bee
unto them as a Lyon, as a Leopard by the
way he will observe them: He will meet
them as a Beare that is bereaved of her
whelps, and will rent the Caule of their
heart, and there will he devoure them like a
Lyon, the wild Beast shall teare them. Hof.
13. 7. 8.

Use. 3.

From hence I shall slip to the third Use:
viz.

Exhortation; And here I sound the
Trumpet again: Behold!

Chристо

Christo Duce



Sequimini



Behold! the Lyon of the Tribe of Judah! The Lyon couchant was the Ensigne of Judahs Tribe, and Family. And the Lord Jesus Christ, the Lyon of the Tribe of Judah, is the Ensigne of his Church. And in that day, there shall be a root of Jesse, which shall stand for an Ensigne of the people: to it shall the Gentiles seeke, Isa. 11. 10. Behold this Child, the Child Jesus, is set up for a Signe, or Banner, for many in Israel, for the Church.

Judic. 7.
17.

Judic. 9.
48.

Then follow, follow your Captain, your Ensigne. Eye him by knowledge, by faith walk after him: tread in his steps, imitate him. Christ is now lift up, here he stands as Gideon, and saith to you all, *Looke upon me, and do likewise*: Or as Abimelech, *What you have seen me do, make hast, and do as I have done*.

And here I must crave liberty to branch out my Exhortation: and that I may, as a faithfull Steward, divide to every one in Gods house their part, and portion; I shall direct my Exhortation

1. To the New-elect, and the other Magistrates.
2. To the Ministers of the Gospell.
3. And lastly, to all promiscuously.

My first addresse is to the *New-elect*; 1.
 whose Inauguration we celebrate, and who
 this day enters upon the chief place of Ma-
 gistracy in this City; and also to the rest
 of the Magistrates present, whether of the
 City or Country, that in his charge they
 may hear theirs.

Worthy *Prator*, you are ascending this
 day to the highest place of Government
 in this place, where God hath laid out the
 bounds of your Habitation. Behold the
Lyon of the Tribe of Judah: Behold your
 King, the Lord Jesus Christ; and follow
 him, step after step: Be you a Lyon al-
 so. *Judah* the Prince, and Governour was *1 Mac.*
 a Lyon. *Judas Macchabees*, that Worthy, *3. 49*
hee, in all his acts, was like a Lyon, and like
 a *Lions* whelp roaring for his Prey. The Ro-
 man Emperours, and Bishops, were cal-
 led *Leones*, Lyons. Many Kings, and Com-
 mon-Wealths have the *Lyon* for their
 Armes. This was symbolized by the steps *2 Chron.*
 of *Solomons Throne*: *The King made a 9. 17. 18.*
great Throne of Ivory, And over-laid it with 19.
pure Gold: And there were six steps to the
 Throne, and staies on each side of the sitting
 place, and two Lyons standing by the staies;
 and twelve Lyons stood there, on the one side,
 and on the other, upon the six steps. And e-

The Lyon.

Even you also give for you City Arms
a Lyon, with your Castle.



Math. 8. 34.